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## RELIGIOUS MISCELLANY.

### ANCIENT REVIVAL.

"I will remember the years of the right hand of the Most High."

At the request of a respected friend, we re-publish the following article from Prince's Christian History. It relates the dealings of God with a portion of his church in this region, more than eighty years ago; and is taken from a work which is now extremely scarce. We think it must be interesting to all, who pray for revivals of religion and rejoice in them; and that it will be read with peculiar feelings, by the descendants of the people referred to, and by those who now inhabit the place where the power of the truth and mercy was displayed. Opposers of revivals too may learn, that they are not a new thing, and that the fruit of renewing grace is the same from age to age.

The Christian History contains accounts of revivals in many other towns both in Massachusetts and Connecticut; & in a few in New-Hampshire, Rhode-Island, New-York, New-Jersey and Pennsylvania. We propose to select a few others for pages; and will be obliged to any of our readers to point out such particular accounts as they may wish to see reprinted.

Revival of Religion at Harvard in the County of Middlesex, about 40 miles westward of Boston: in a letter from the Rev. Mr. Seccomb, pastor of the church there, to the Rev. Mr. Prince.

Harvard, Feb. 20, 1743-4.

Rev. Sir,—According to your request I here send you a cautious though brief account of a revival of religion in the town to which I stand in pastoral relation.

The first visible alteration among my people was the better was some time in the month of September in the year 1729, when several began to grow more thoughtful and serious, and somewhat reformed; more constant and diligent in attending the public worship, more attentive in hearing the word preached, more careful to sanctify the Sabbath, &c.

Not long after this, came four young men to me under considerable awakenings and concern about their spiritual state. In December following these same persons were taken into church fellowship, who had been of too loose a life and conversation in times past; which put many up to further thoughtfulness.

From this time, the concern began to increase, and there was scarce a sacrament passed (which with us is in eight weeks) without some additions to the church from that to the present time; though twelve is the greatest number that have been received at once.

After a while religious discourses began to be produced among persons on Lord's-days between exercises, which had been shamefully neglected, and could not before this be obtained. By many it was looked upon as a sign of piety, and accordingly such were scorned the less serious and considerate among the people. But as this concern grew upon persons, religious conversation became more frequent; and many would often speak one to another about their concerns.

Afterwards several young persons were formed into societies for prayer, reading the word, singing, and religious conference. This visible formation among the young people was (under God) a means of stirring up many middle aged and elder persons to think more seriously about their souls, and what they should do to be saved, and they also had a weekly meeting together for prayer, &c. Here was now a great visible formation among the people both old & young.

The work of conviction and conversion was begun and carried on in a gradual manner, principally by the preaching of the word. The preached word became more quick and powerful than usual; like a fire, and like a hammer that smashes the rock in pieces. And particularly some sermons from Isa. 55: 1 and Ezek. 33: 11, set set home upon the hearts of some of their great awakenings, and I hope saving good. Many were made sensible of that miserable, wretched state they were in by nature, and that fountain of sin that is in the heart; judging and condemning themselves as the very greatest and vilest of sinners; and greatly concerned how to obtain an interest in the Lord Jesus Christ. Some had amazing apprehensions of the dreadful wrath of God under which they lay; very sensible how greatly they had been blinded and deluded in the time past as to the nature of religion and the state of their own souls; greatly affected with their ignorance in divine things, and to think they had abused the patience of God so long, being even astonished at their being yet out of hell; and greatly bewailing their former insensibility of the design of the holy Sabbath, and their having sinned away such precious seasons for their souls.

Now they became wonderfully attentive to the word preached as if they would not by any means lose a single sentence; as new-born babes desiring the sincere milk of the word that they might grow thereby. Many very desirous of seeing themselves as they were, and greatly afraid lest their convictions should wear away before they had found Christ. Some while under the spirit of bondage were so sensibly affected with their danger that they dare not close their eyes to sleep lest they should awake in hell; & would sometimes arise in the night and go to the windows under alarming fears of Christ's sudden coming to judgment, expecting to hear the sounding trumpet to summon all nations to appear before him. Thus when the terrors of God make sinners afraid, there is a dreadful sound in their souls.

I think I may say there has been a great shaking among the dry bones, and some that have been for a long time dead in trespasses and sins appear to be made alive to God; sleepy sinners have been awakened, stubborn sinners subdued, proud sinners humbled, carnal persons made spiritual. Such as lived unmindful of heaven, now seek the things which are above, and set their affections upon them. Prayerless persons now call upon God, and some that despised his word now tremble at it. Some that turned their backs upon the table of the Lord and said (practically at least) the table of the Lord is contemptible, do now hunger and thirst for communion with Christ there, &c. Great numbers both young and old are outwardly reformed; and a considerable number who in a judgment of charity may be said to be savingly converted, whose lives and conversations for two or three years

past are in the main as becometh the Gospel. Old things are past away, behold all things are become new. Hence the Bible hath appeared to some to be a new book; and the catechism of the assembly of divines to be a new and most excellent compendium, though before they saw no great excellency to be in one or the other; and therefore greatly admire at their former ignorance. And some of the same sermons they had heard some time before (being sometimes necessitated to preach such) appeared to be quite new, and better than ever they heard before, and I could hardly make them believe they had ever heard them before.

It was grievous to them to think they should live so long under the means of grace and never hear any preaching till now; that all former sermons had been so lost upon them which now were so sweet and nourishing to their souls. They speak of a sweetness in sermons and in spiritual promises which they never found before. And hereupon some have been so eager to hear sermons and join with others in prayer and conference and such Christian Exercises, as to neglect their particular callings. And being thus irregularly intent upon spiritual things, it hath turned to the disparagement of religion among such as have a mind to take up all exceptions against it that they can meet with: as if religion put people beside themselves. But I think it no ways strange to see young Christians thus strongly disposed to religious duties; and we ought to make allowance in such cases, if they go a little too far in some things, at first setting out; they will be slow enough (usually) after a few years. Though some have been thus upon the extreme for a while; yet Oh, how pleasant was it to see such numbers (chiefly young persons) as I have seen flying as doves to their windows, going and weeping, seeking the Lord their God, asking the way to Zion with their faces thitherward? Some judging and condemning themselves, bemoaning their sad condition; others rejoicing with joy unspeakable and full of glory, and pressing into the kingdom of God with holy violence.

If all this be the effects of frenzy and madness, delusion and enthusiasm; I pray God I may see another such pleasant season, even the glory of the Lord, and the excellency of our God; when the desert shall rejoice and blossom as the rose. I am persuaded God hath done great things for us, whereof we have great reason to rejoice and be glad. And several things confirm me in my belief; particularly these two.

1. The means by which this work of conviction and conversion (by God's blessing) hath been carried on, is one evidence of a good work. I mention this, to take off that objection which hath been made by some; who say, persons were not truly convicted of sin, &c. but frightened by the manner of the preacher's address to their passions, by the loudness of the voice, gesture, &c.; and that this work hath been carried on only in a carnal manner.

This is not the case here, nor by strangers. There was a lecture sermon preached in June 1741, by an elderly minister from those words in Matt. 23: 5. They made light of it: which God remarkably blessed to the awakening, and I have reason to think spiritual good of some souls among us; which is the only instance of that nature by any minister preaching with us, that I now recollect. And furthermore, this religious concern began a year before Mr. Whitefield's coming into the country; and after he preached in New-England and very few of this people did ever hear him. But God was pleased to make use of the usual means; to rouse and awaken sleepy sinners by the small voice; and as before observed by some of the very same sermons that made no impression before. This I say is one thing that confirms my belief of a good work, and that assertion of the apostle; wherever plants or waters, it is God that gives the increase.

2. The good fruits and effects is a further and most convincing proof of the power and grace of God. By their fruits ye shall know them. If it be asked, what are these fruits that evidence a good work? Though I have already hinted at this, yet I would add, that many are more humble, just, meek, temperate, sober minded, peaceable, kind and charitable, shewing love to the brethren, &c. and some have at times expressed a great readiness and willingness to lay down their lives for the salvation of one soul if God should call them to it; expressing great inward joy and peace in believing; shewing out of a good conversation their works with meekness of wisdom. And I think it may be truly said that many are better husbands, better wives, better parents, better children, better masters, and better servants, &c.

That censorious spirit (so much the blemish of religion) hath not prevailed as in some places; though it must be acknowledged that some have been too much for judging others for a time, as in the case with some after the first beginnings of grace. But even those that have been most censorious of others, are now (after a better acquaintance with their own hearts, &c.) very jealous of themselves, and more charitable towards others; much for judging and condemning themselves, loathing themselves in their own sight for their iniquities and for their abominations; and complaining much of their own deadness, hardness of heart, remaining unbelief, that body of sin they find within them, &c.; exercised also with such scruples, fears and temptations as are incident to believers. These with many other things I could name, give me good ground to think that some have been turned from darkness to light, and from the power of Satan to God.

And as to the manner of persons being wrought upon; it has been usually in a rational gospel-way. None have cried out under the word but once, & then but five or six. And I would further observe concerning such as have received comfort, they had most of them been under concern and a spirit of bondage for several months before.

But then as to the subjects of this work, the chief were young persons as aforesaid. Some loose immoral persons. Some that greatly opposed this work at first. Some who were before in repute for morality and religion; and these were in the last place and with the greatest difficulty brought to submit to the righteousness of Christ: And such as these have (usually) walked in darkness and been full of fears a considerable time, before they could attain any comfortable hope of their good state; the light hath come very gradually into their souls; while it hath broke in upon some others like the sun at noon-day, and given light all around them; which so affected them at first that they thought they had no more to do with this world; that all their business was now to serve God, to praise him, and to shew

forth all his wonderful works, &c. but experience has since taught them otherwise.

And as to the additions to the church: there have been near an hundred added since September 1739. And though some who have been under deep impressions seem since to have lost them; yet there is by far the greater number (blessed be God) who testify their sincerity by an answerable life and conversation. So that upon the whole, I must conclude that God hath by his word and spirit been carrying on a good work among us; and to his name alone be all the praise and glory.

Thus have I given you a short account of the revival of religion; and though it be not so accurate, methodical and particular as might have been; yet I have endeavored to give a just and true account, which is greatly preferable.

And now, blessed be the Lord God, the God of Israel, who only doth wonderful things! And blessed be his glorious name forever! And let the whole earth be filled with his glory. Amen and Amen.

I beg leave to subscribe myself, your unworthy fellow-laborer in the gospel. JOHN SECOMB.

### For the Recorder & Telegraph.

#### BIOGRAPHICAL NOTICE.

MR. ANSON WOODMAN, whose lamented and sudden death was recently announced in this paper, was born in Saborton, N. H. 1790—of pious parents. His father was the congregational minister of that place. He was a younger son of a large family of children, most of whom survive to lament the loss of a beloved brother. His education was academical, and well adapted to the subsequent pursuit of his life. At the age of 20 he commenced business in the town of New-Boston, having spent several years in the store of a Mr. Greenough at Canterbury. Not long after he removed to Northfield, where he successfully prosecuted it until he came to this city, in 1816 when he connected himself with Mr. Levi Bartlett, in mercantile pursuits, which they continued in the possession of each other's confidence and esteem, to the period of his death.

Mr. Woodman was blessed with a sound mind and discriminating judgment. He was amiable in his disposition, social in his affections, and remarkably uniform in his temper. His passions, perhaps, were originally strong; and in his constitution there was a tinge of melancholy. Tho' not accustomed to much general reading, he had a good share of intelligence. His opinions evinced much practical wisdom and knowledge, and his whole deportment was mild and unassuming.

Decision was a distinct and somewhat peculiar trait in his character. He said so little, and that little was expressed with so much mildness and modesty, that one not well acquainted with him would have supposed him deficient in this quality. Indeed his intimate friends have sometimes been surprised to find his opinion so decisively formed. But the promptitude and energy with which he acted, especially in circumstances of much moment to the interest of humanity, evinced a degree of

Mr. Woodman became the subject of deep and permanent religious impressions during a revival of religion while he resided at Canterbury. His friends thought he then became pious, but the evidence was unsatisfactory to himself. After coming to Boston he, with several other young men similarly disposed, associated together for devotional purposes and self-cultivation; of whom seven, himself included, made a public profession of religion and united themselves to Park-Street Church in 1821: This association still exists, a kind of nursery for that church, and has been instrumental of exciting to the formation of similar ones in other congregations with most happy effects. His religious exercises partook in some degree of the characteristic qualities of his mind. They were deep, distressing and protracted. Such was the disclosure made by the spirit of truth, of the secrets of his breast and of that fountain of iniquity within, that it occasioned great mental anguish, and made him slow and reluctant to admit the hope of a personal interest in the promises.

Mr. Woodman gave substantial evidence of the truth and sincerity of his profession, and adorned the gospel by a holy life—the universally pervading influence of his religion, like heaven diffusing itself through the whole mass, reached the most secret springs of action;—supplanting old and establishing new principles, controlling the affections, and moulding the man anew. It imparted a character of exactness, honesty and sincerity to all his commercial transactions, creating entire confidence in the truth of his representations—and exerting a salutary and extending influence on the circle with which he was connected by similar pursuits, while it no less visibly affected his whole conduct. Notwithstanding the general correctness of Mr. Woodman was such as might confound the pretences of many who rest their hopes of heaven on mere morality or high minded integrity, he knew it was utterly insufficient ground of justification for a lost sinner before a holy God; and placed his hope of salvation exclusively on the sovereign and free grace of God, through the atoning death of Christ. But he did not stop here; his faith wrought by works, and by his works was faith made manifest.

The benevolence of Mr. Woodman was Christian. It looked indeed upon man as a tenant of this world and imparted freely his pity and aid. But it looked beyond this life and regarded man infinitely more as immortal. It was vigorous and expansive, and assumed a regular and increasing exercise from the commencement of his religious hopes; and terminated only when his religious hopes and seal ratified his last will and testament, and his heart throbbled with its last pulsation. Perhaps he thought he had once too ardently sought the acquisition of wealth, on its own account; perhaps he had found in its acquisition there was danger of its imprisoning every generous emotion and of locking up his affections in the insensibility of cold selfishness; or perhaps he rather trembled at the thought of that "covetousness which is idolatry." He wisely resolved to counteract these evils, by a generous and cheerful support of the benevolent institutions of the age, the glory and fruit of Christianity. Nor was he unmindful of the claims of poverty and kindred; but with a no less liberal hand he aided and anticipated their wants, promote their comfort, and assist their honorable aims. His last act in the disposition of his property testified, with what religious sentiments he recognised his stewardship of the same. He gave 4000 dollars to the Board of Foreign Missions; 3000 to the American Education Society; and 2000 to the American Tract Society, the interest of which and 15 per cent of the original principal to be expended annually. Also, 500 dollars to the American Colonization Society, and 1000 to the Penitential Female's Refuge. He also made suitable

provision for his relatives, in proportion as he judged their circumstances required. He was one of the founders of the "Woodman Academy" in his native place; and left 400 dollars to its funds, in addition to what he had already given.

But I love to linger most of all around his humility, that lovely and attractive grace for which he was pre-eminently distinguished. Who that ever saw him did not perceive that he was a humble man; one that felt as well as acknowledged his guilt and unworthiness? Did he ever speak of his attainments in piety? Did he express his hopes, but with diffidence? "It will be wonderful, rich grace, if I reach heaven; God be merciful to me a sinner;" were the expressions which most frequently dropped from his lips, and I doubt not were the real feelings of his heart. How unpretending, and how retiring at all times. It is a rare quality on earth; but blessed be God, it was his brightest and best ornament here; and now methinks I see him bowing down among the lowest of the redeemed throng at the feet of the Saviour, singing in sweetest strains not unto me, but to Him that washed me in his own blood and saved my soul from eternal death, be glory and praise.

Mr. Woodman had a discriminating moral sense; indeed he was uncommonly acute in his perception of the shades of difference between right and wrong. The Holy Spirit had shone into his mind with strong light, and imparted a quickness and tenderness to his conscience which he was most scrupulously anxious to preserve. The scriptures were the rule of his judgment on all questions of morality, and these he regarded as the instrument of his entire sanctification. He practically avoided unfaithfulness in what is least, as marking decisively defectiveness of religious principle.

Mr. Woodman manifested a lively interest and zeal, for the success of the Redeemer's cause among us. His was the high privilege of being selected, with others, to strengthen and build up Union church; and by his dismission from that to be organized with his associates into the Hancock church. His prayers, his advice, his self denial and aid, we believe, contributed much to their prosperity; and his spirit doubtless won victories in the sacrifice of feeling which these changes cost him. How much he was valued and beloved by his brethren, was known only when he was snatched from them.

To the consistency of his Christian character, we have the pleasing and voluntary testimony of worldly men, who knew him well. He was decided in his religious sentiments; embracing heartily the evangelical system of doctrines and duties, as that of the Bible. He spent considerable time in retirement, for prayer and self-examination—daily and devoutly read his Bible, & diligently sought preparation for the profitable and appropriate duties of the Sabbath. But I exhibit him not as perfect: He had his sins and infirmities; over them he mourned and against them he struggled for victory.

His connexion with Sabbath Schools requires mention; and it is a source of regret that the school its commencement; in both which he labored as an assiduous and punctual teacher, and with a conscientious endeavor to approve himself to God, until he was appointed Superintendent of the African Sabbath School.—This circumstance contributed more than any thing else, in the providence of God—to develop his character, and to give a tone and elevation to his moral feelings. His acceptance imposed upon him the necessity of taking a leading part in the more public duties of piety, which his religious diffidence had before induced him to avoid; and he is one of the many instances in which Sabbath Schools have been the occasion of eliciting talent, and of putting it into appropriate action. It also beautifully illustrates the maxim, "he that watereth shall be watered also himself;" for his melancholy, which had been increased by brooding upon the obliquities of a deceitful and partially sanctified heart, was gradually exchanged for a generous solicitude for others.

The character of the African Sabbath School, and the necessity of much personal visiting among that degraded part of our population to ensure its prosperity, could not but take a deep hold of his moral sensibility, and prompt him to use his best energies for the melioration of their civil and religious condition. It is worthy of remark, that he had deliberately resolved to subordinate his own comfort and convenience, if necessary, for the sake of yielding to these institutions his personal services. The effect of his labors and self-denial may be seen in the affection of the children, sparkling in their eyes, and beaming in their attentive looks, at the mention of his name; and the grateful benedictions, poured on his memory by the sable sons of Africa, will tell you in touching eloquence that he went among them as a ministering spirit, their friend and benefactor. Who will not cherish the same solicitude for this unhappy race? Will not the aspirations of his associates be enkindled by the recollection of his zeal? Let all hear the voice of African blood crying from the ground to a God of justice, and hasten to stay its vengeance, ere it be visited upon our guilty country.

His closing scene was marked with special interest. He was suddenly arrested by a violent and distressing disease, which effectually resisted all medical skill, and terminated his life in three days. During that time, he was unable to converse much with his friends; but amid all he was patient and submissive. Religion had taught him the lesson, "be still, and know that I am God." On the morning of his death, in anticipation of the event, he arranged and disposed of his temporal affairs with great clearness of mind and soundness of judgment. His disease continuing unmitigated, and himself much exhausted, it was affectingly evident that he must soon leave the world. Towards night, in conversation with a Christian brother, he mentioned the darkness of his mind, though his hopes prevailed. With his feelings alive to the momentous scene before him, he several times exclaimed, "O my soul! O my poor soul!" To the inquiry of his brother, what message he would dictate to his Christian brethren, he replied; "Labor for the salvation of souls,—labor, labor while the day lasts." "Love not the world nor the things of the world."

The following account of the last hours of his life is furnished by one of the friends assembled around his dying bed. When asked about 7 o'clock if he felt himself supported by his Saviour, he replied, "some—but I have not had such full assurance as others have had." About half past 8, he seemed much exhausted, and lay a few minutes entirely still, with his eyes closed. Then he revived, seemed in distress, and asked for ice, which he ate with great avidity, begging for more, and still more; and exclaimed, with an animated tone, "The Lord reigneth, let the earth rejoice, rejoice, REJOICE."

Soon after, a momentary despondency coming over his mind, he said to his brethren who stood around his bed, "Brethren, pray for me, and I shall be delivered. Brethren, why don't you pray for me?" He was assured that we did pray for him, and that three of the churches had been praying for him that day. He then went on saying, "Lord, glorify thyself—glorify thyself in my salvation—glorify the riches of thy grace." Then he added, "But what is my salvation to thy glory. Glorify thyself." On recovering from a paroxysm he said, "Have faith, brethren—brethren, have faith!—Be not faithless, but believing. Believe on the Lord Jesus Christ; there is no other name given under heaven, whereby we must be saved." Most of these expressions were repeated many times, and with the greatest earnestness. He several times repeated the promise, "I will be to you as a Father, as a Friend, and as a Brother." One answering, that it was in Christ, he said, "Then are you saved." At another time he exclaimed, "Brethren, take hold of the promises—brethren, take hold of the promises, and be not afraid. Ye must be born again; work while the day lasts, for the time is short." He soon after added, with much apparent exultation, "Brethren, your prayers for me have been heard—they have been heard—I shall triumph over death." Then he said, "Now shall God be glorified by the prayers of his people—Zion shall prosper—Zion shall rejoice—The glory of God! the glory of God! Jesus!—Jesus!—Come Lord Jesus! Sing praise! sing praise! God's name be glorified—Jesus' name be glorified!" One saying to him, "The Lord Jesus is coming," he several times cried out, with unusual animation, "He is come! he is come! Once, when we were raising him in the bed, he said, "Let us triumph—let us rejoice!" About 15 minutes before death took place, he broke forth in a short, but regular and very fervent prayer, with which we were all greatly struck, and of which the following petitions are remembered:—"Now let thy name be glorified—let thy name be glorified. O Lord Jesus, if I must come back again to this world of darkness, let thy name be glorified: but give me a name in thy kingdom."—Soon after he exclaimed, "Grace! Grace! Let God be glorified in my salvation—Let us triumph—let us rejoice in God—Come Lord Jesus, come quickly—Come, Lord Jesus; Lord thou wilt come." The last audible words were these: "Lord Jesus—Lord Jesus—Come quickly—come quickly—glory—glory—glory—glory"—repeated till his voice was lost in silence.

His last breath was drawn while the clock was striking ten, on Sabbath evening, July 30. Immediately after we had closed his eyes, which were no longer needed by the departed happy spirit, we joined in a hymn of praise, and in a prayer of thanksgiving to God, for the grace vouchsafed to our dear brother.

"Mark the perfect man and behold the upright, for the end of that man is peace."

Night words (all our hearts are greatly affected)  
Nor weary words out winds expire so soft.

upon the decision of the majority of his brethren, with the greatest cheerfulness, however opposite might have been his own views in regard to the expediency of any measure.

### For the Recorder & Telegraph.

#### UNITARIANISM IN VERMONT.

Notice of a Sermon by Rev. G. Ingersoll.  
MESSRS. EDITORS,—We do not suppose that you hold yourselves pledged to report, or even to notice, every attack made by Unitarians, upon the doctrines generally believed by the Orthodox. Pieces not unfrequently appear in public print, which, if we mistake not, exhibit so much want of sincerity in regard to truth, and disingenuousness in stating the doctrines and arguments of their opponents, together with a fallacy of reasoning too palpable to need exposure, that we have thought they may safely be left in the hands of an enlightened people to work their own ruin. A perusal of the sermon now before us has occasioned in our minds much hesitancy, whether it does not properly belong to that class. But since it gives a fuller view of Unitarianism than any thing we have seen, and since it has been recognized by the "Christian Examiner," and "recommended to all sincere inquirers after truth," we deem it expedient to give it some little attention, though we do not intend a formal review. The doctrines which we shall notice, however, as rejected by this author, are by no means fairly represented in his discourse. Every doctrine is put to the rack, till every muscle is strained, and every feature distorted; and is then rejected as being too much deformed to belong to that perfect symmetry of divine truth which is revealed in the Bible.

All therefore which concerns me at this time is, simply to show that these three doctrines are not without foundation; trusting that your readers, "calling no man master" will "search the scriptures" for their own satisfaction.

This Sermon, preached "on the occasion of the annual Fast" before the First Congregational Society in Burlington, Vt., is entitled "Unitarianism the way of the Lord," and is from Isa. 35: 8, 10. After some introductory remarks explanatory of the text, the author says, "I propose to attempt this day to assert and endeavor to prove, that such description ('viz. that given in the text') is realized, fully and solely by these views of the Gospel, which have ever been insisted on from this place; those doctrines which I have been accustomed to preach, and you to hear; that system, distinguished in the great diversity of religious opinions, by the name of Unitarianism. A system which we hold to be the only interpretation of divine truth, in all respects consistent with the moral perfections of God, and the true happiness of man." Considering the text as "admitting of five natural and distinct divisions," he proceeds first to remark under the phrase "An highway shall be there," pp. 7. He tells us that after the new dispensation, "the commissioned teachers were no longer commanded to speak only to the house of Israel, but their words were to go forth to the ends of the world; and all were invited to believe, repent, obey, and as Christianity was made and proclaimed, as an highway for all people and nations and languages." "Any system, therefore, that claims to be the true interpretation of Christianity, that claims to realize in itself the description of the prophet, must possess this character of an highway." In proof of this he says, "Look abroad now upon the various opinions of Christendom, upon the crowd of sects into which the followers of Jesus are divided, upon the multitude of systems which assume the true interpretation of his gospel, and what one will you decide to be thus free and open, and unburdened? Show me the sect in which the mind is left to the free exer-



BOSTON, OCTOBER 13, 1826.

CAMP MEETINGS.

The editor of the N. Y. Christian Advocate has assailed us very warmly, on account of the sentiment we lately advanced respecting Camp Meetings. We were not aware that the conscientious indulgence of an opinion, and a mild and honest avowal of it, would excite the displeasure of any Christian editor. His imputations of "folly," and of "a spirit of opposition and distrust," we shall neither imitate nor reply; to his arguments, we will very briefly reply.

He thinks we should be convinced, if we would attend a meeting, from its beginning to its close. We cannot conscientiously go; and it is not necessary. There are many cases, where conclusive evidence may be had, without the evidence of our own senses. We believe this is one of them.

He thinks that "retiring into the shades of the wilderness," "in the stillness of the forest, and in the retirement of nature," we are in a situation favorable to religious impressions and duties.—We should prefer the closet, the family or social circle, the conference room, the orderly & quiet congregation in the house of God. The mountain where Jesus continued all night in prayer; the fig tree, under which Nathaniel prayed; the place where Isaac walked out at eventide to meditate and pray; the desert, where the solitary Hagar cried, "Thou, God, seest me;" the top of Mount Moriah, where Abraham built his altar; the open plain, where the wandering Jacob saw the ladder that reached to heaven, were situations favorable to solemn thought and devotion. But we question whether the scene of a modern camp meeting can be one of quiet and retirement; where multitudes are coming and going; where tents are erected and a compact village formed for rest and refreshment, where new and varying exercises and objects arrest the attention, and where every endeavor is used to produce a high excitement of the passions. If we have not seen and heard, we have read on this subject; we have "read in the Methodist publications;" we are willing they should give their own accounts, and we "believe them." We here quote from an account of a recent Camp Meeting, which happens to lie before us. The writer appears to have an eye upon such unbelievers and gainsayers as ourselves, and gives us a vindication of what we should call confusion and tumult, while he condemns exercises which are exceedingly boisterous, and which render an assembly ungovernable.

"Extraneous and unmeaning noises, in our devotional exercises, will always create confusion and disorder among the people. For when in any part of the encampment a confused and irregular noise is made, all those who are standing around, will rush forward to the place from whence the noise proceeds, and it will be utterly impossible to call them to order. Far be it from us, however, to oppose ardor, fervor, energy or any thing prompted by the Spirit of God. If the power of God is displayed in such a manner, that there are heard, at the same time, the fervent prayer, the shout of the happy soul just converted, Amen,—so let it be. The congregation will generally be in order while God is displaying his glory in the conversion of souls. But still we think, that exceedingly boisterous exercises, extravagant noises, and inarticulate exclamations as a general thing, to say the least, make the congregation ungovernable, and thereby prevent the good effects of the meeting."

It is true the writer informs us, that at the meeting he was describing "scarcely an instance of extravagance was known," and he expressly attributes much of that stillness, (as we did,) to the force of law, to their preparations for enforcing it, and to the exertions of gentlemen of high standing in public life. But we may see what his ideas of an orderly meeting are; and for ourselves, for the purposes of meditation, or prayer, or looking into our own hearts, we should choose many other places in preference.

The editor seems to justify the practice in question, by that of our Lord, who once preached upon a mountain, and was often followed by multitudes.—We cannot admit the force of this argument, till it is shown that the circumstances of Christ and his hearers at that time, and of preachers and people now, are similar.

But the grand argument is, that God blesses camp meetings. He should prove that other means not attended with inconveniences and dangers would not probably be blessed to an equal amount of good. We know that we have flourishing accounts in abundance of the good effect which is produced. To this argument we reply, that we judge of conversions, and conversions, and other spiritual blessings, by rules very different from those adopted by our Methodist brethren. This fact accounts for our seeing but little good, and much evil attending Camp Meetings, where they see little but those good fruits in which they may greatly rejoice.

We do not say that our views must be correct, or that they will be approved when every work shall be tried. We do say, however, that they are carefully and conscientiously adopted; and that we hope to be indulged the privilege of expressing them to the public, while we grant the same privilege to our Methodist brethren, and leave readers to judge for themselves. We do not see why we may not take this liberty, without being adjudged guilty of "fighting against God;" and even without any breach of Christian courtesy.

The Editor says, we "should know that hundreds, yea thousands of precious immortals will praise God throughout the long ages of eternity, for the establishment of Camp Meetings." We beg leave to say, that that can hardly be known on this side of the grave, either by us, or by himself. And to be confident, that the leaders of camp meetings are not accountable for the misconduct of the multitudes that attend, we think they should first have scripture warrant, or some very conclusive evidence, that the Lord requires them to occasion such an assemblage.

QUESTIONS. Suppose a sinner, who has been immoral all his life, repents and trembles on a dying bed; what direction or comfort could a Unitarian give him?

Methodist Episcopal Church.—From the "Minutes of the several Annual Conferences," just published, it appears that the numbers in the several Conferences are as follows:

Conference.	Whites.	Col. led's.	Total.	Trav'g-Preachers.
Pittsburgh, 1825	1893	184	2077	75
Ohio, 1825	2321	184	2505	77
Kentucky, 1825	1756	282	2038	65
Illinois, 1825	1278	64	1342	45
Missouri, 1825	298	339	637	23
Holstein, 1825	1498	1485	2983	46
Tennessee, 1825	15876	2112	17988	70
Mississippi, 1825	8, 044	2494	10538	47
S. Carolina, 1825	23405	18703	42108	93
Virginia, 1825	7125	7347	14472	71
Baltimore, 1825	25117	9408	34525	88
Philadelphia, 1825	29113	7650	36763	102
New York, 1825	29186	378	29564	143
New England, 1825	16875	250	16925	143
Maine, 1825	7300	6	7306	54
Genesee, 1825	27056	116	27172	130
Canada, 1825	7215	36	7251	32-1319
Total	309550	51084	360634	1406
Total last year	348199			1514
Increase this year	12601			92

Massachusetts Baptist Education Society.—About thirty young men have received assistance from them in the last year. 21 are now under the Society's patronage. Of these, three are at Newton, fifteen are in college, and three are engaged in preparatory studies.

In the last year, several young men, recently beneficiaries, have been ordained as pastors of churches, others are preaching as candidates, and others travelling as Missionaries.

The amount paid for the Peck estate in Newton, where the Theological Institution is located, and for necessary repairs, is \$8000. This sum has been generously subscribed by a few individuals in Boston and its vicinity, so that the premises were presented to the Trustees at the last annual meeting in Sept. free of incumbrance.

REVIVALS OF RELIGION.

Facts compiled from the Correspondence of the Home Missionary Society, as published in the N. York Observer.

In the 2 churches of *Malibu*, N. Y. a revival was enjoyed, during the first part of the summer, under the missionary labors of the Rev. H. N. Woodruff. The churches had received about 100, and expected more.

In *Florence*, N. Y., as Rev. S. Sweeney informs, 27 had been received & propounded to the church, as fruits of a revival which subsided in May. More were expected soon, and other denominations in the town had received several. On the second sabbath in July, 126 were added to the church in Camden; which has since had another accession, the number unknown to Mr. S. [We suppose Camden is not missionary ground, though this brief notice is given by a missionary.]

In *Oxford*, N. Y. the number of converts was reckoned at 20, of whom 10 had joined the church, as stated by the Rev. E. D. Wells. Rev. C. Thompson, of *Durham*, Pa. writes, that the work of divine grace is progressing at *Montrose*, *Louisville* and *New Milford*, under the labors of Mr. Baldwin.

Rev. H. Chamberlain wrote from St. Louis, Mo. June 23d, that, on visiting *Edwardsville*, Illinois, the week before, he found a general and deep seriousness. This had been excited without preaching, and at a time when they were disappointed in not seeing an expected missionary.

"A Cumberland Presbyterian, who has the reputation of being a very good man, is the only minister in the county. Eight years ago, Edwardsville was an entire wilderness, uninhabited by civilized man. Now a town is built, and the people possess both intelligence and refinement. They are able and willing to appreciate the labors of a qualified ambassador. They are looking to your Society for help. I am authorized to make the application in their behalf, and to say, that a suitable candidate, such an one as will unite the people, would receive one-half or two-thirds of his support for the first year."

In *Gouverneur*, Lawrence Co. N. Y., a church of 12 or 13 members was formed in 1817, by Rev. N. Dutton. The church held religious meetings on the sabbaths till 1820; when Rev. J. Murdock commenced, and labored with them 4 years. Some additions were made in that time, but no revival was enjoyed. A little cloud seemed to be gathering in the autumn of 1824, and a weekly conference was then set up, which is still continued with happy effects. But at the commencement of 1825, the church were again without preaching, and peculiar darkness prevailed. Vice and immorality triumphed. By the multitude, the Sabbath was neglected, and almost disregarded: The house of God was deserted; and the church assembled in a school house, and mourned because so few came to her solemn feasts. Applications for preachers were made in vain, till April; when Rev. D. Nash came, and commenced a course of pungent preaching, principally to professors. The work of the Lord was revived. Mr. N. needed help, and Rev. C. G. Finney came to his aid. The work proceeded with power. Opposition and persecution raised their heads; but the "arm of the Lord put on strength," and the haughty opposer was brought low at the foot of the cross. The work continued about five months, and then did not wholly cease.—More than 200, in *Gouverneur*, besides many in adjoining towns, indulged hopes of having been born again. Since the 1st April, 1825, ninety-one by profession, and seven by certificate, have been added to the Presbyterian church.—About the same number to the Baptist and Methodist churches. [From the West. Rec. abridged.]

Revival in *Richmond*.—We have hitherto forbore to mention that there have been, for some weeks past, encouraging prospects of an extensive revival in the Methodist Episcopal Church in this city. The work has however advanced so far as to justify, and perhaps to demand a public notice. We understand that more than fifty persons have professed to hope that they have passed from death unto life, since the commencement of the revival.

*Tuscarora Station*.—We understand that an unusual degree of seriousness exists in the congregation of the *Tuscaroras*, which is attached to the mission station, under the charge of Rev. Mr. Harris, and that several instances of hopeful conversion have recently taken place. [W. Rec.]

The revival spirit still continues in Rome, and has of late received a new impulse. The number of hopeful conversions there, is probably little short of five hundred. The work, so far as we can judge, has every mark of genuineness, and it is truly wonderful.

half past two o'clock. The audience is nominally American; but it is perhaps composed of a majority of English. Of the resident Americans, few, it is to be feared, are regular attendants. Indeed, our countrymen in general, when abroad, are much more lax and careless, on the score of keeping the Sabbath, than the English. Most of the transient residents are students who come for a few months or a year, and young men who have no special object; and these are much inclined to consider every day alike; or else to fall in with the feelings of the French, and regard the Sabbath only as a day to be devoted to amusement and pleasure. To these remarks, however, there are some honorable exceptions.

Mr. Wilks receives no salary or emolument whatever for his services in the chapel, except occasional voluntary presents. His time is principally occupied in active exertions to excite the attention and awaken the energies of the French Protestant Church. He has a share in most of the religious publications; and of some of them the principal burden falls on him. He seems a man of genuine and fervent piety, who is willing to spend and be spent in his Master's service.

SABBATH IN PARIS. To those in whose minds the stillness of the Sabbath morning & the music of the Sabbath bell, are wont to awaken emotions of peace and holy joy, the manner in which the Sabbath is regarded and spent in Paris, can excite no feelings but those of pain. It has probably resulted from the tendency of the Catholic belief, seconded, or rather aggravated, by the infidelity of the Revolution. The Sabbath here is merely a *holy-day* in the modern sense of the word, a day of rest indeed from toil, if we so choose, but a day to be devoted to amusement and recreation. As the *Lord's day* is not known at all. All the plans of amusement for the rich refer forward to the Sabbath, as the day on which they are to be consummated. True, you may see many of the shops open, especially in the morning; and often laborers at work; but this with them is a mere question between interest and pleasure; and before the close of the day, those who in the morning were busy behind their counters, or at their labors, are usually mingling in the crowds who are seeking recreation in the public gardens, or without the barriers.

This state of things is directly fostered by the government. All those public places and institutions which can interest and amuse the people, are open on the Sabbath, and on the Sabbath only. The great gallery of the Louvre is thus open, and here the throng is immense. In passing along I have sometimes looked in, and have seen, at one time, not less than 6000 or 8000 people in the gallery and in the rooms of statuary. The waters in the gardens of the Tuileries, and of the Palais Royal play only on that day. This is also the case with the great fountains of St. Cloud and Versailles. A short time since, it was announced, that the king would go from St. Cloud to Versailles on the Sabbath and dine, and that the great fountains would play. The crowd of course was immense.

What will be the result of this state of things, He only knows, who has the hearts of all men in his hands. The French Protestant Church is awakening from its slumbers;—it is distributing tracts and religious publications;—it is instituting Sabbath Schools. But France, where only one in thirty is a Protestant, and many are the descendants of the pilgrims. France is indeed missionary ground; and the little band of actual Christians in her bosom, need & merit the sympathy, the aid, the prayers, of all those friends of the Redeemer's kingdom, whose lot has fallen in more pleasant places, and who dwell in happier climes.

FRANCE. Arrived in this city from one of the members of the Maumee Mission, at the Ebenezer station, on the Maumee river, dated in July last states that the religious excitement among the Indians in that vicinity, had in a great measure subsided. As the fruits of the revival, however, six Indians now give evidence of a saving change. The missionaries complain of the injuries done by the bad white men in their vicinity. "In no season since we have been here," say they, "has so much whiskey been brought among the Indians. While they have access to the intoxicating cup, nothing can be done towards enlightening their benighted minds."

Mr. Van Tassel not long since visited the great body of the Indians who live at the mouth of the Maumee river, twenty-three miles from Ebenezer. The chiefs and principal men attended his preaching and listened attentively. "But when I proposed to establish schools among them," says Mr. V. "they replied:—We love to hear you talk about the Great Spirit; that is very good; but when you speak of establishing schools, we don't know—it looks good—we know you are wise—you know a great deal—but we are afraid you have set a trap & covered it very deep, so that we shall not see it till we find ourselves caught, and then it will be too late. We tell you we have been cheated so many times by the white people, we cannot accept of your offer—we are afraid of you." [N. Y. Observer.]

The cause of Seamen.—The Mariners' Church and the Bethel Prayer Meetings are well attended; the exercises are impressive and solemn as eternity; and are listened to with breathless and tearful attention, by hundreds of mariners, who were not for the labors of these friends of seamen, might be spending their time, wasting their money, ruining their health, and ensuring the destruction of their souls, in the great whirlpool of dissipation. But, much as we admire and venerate the zeal of the faithful few who care for the souls of seamen, we must be permitted to say, that we have reason to fear that less, far less is done for this important and too long neglected portion of the community, than will be required at the hands of Christians in the day of judgment. [Chr. Advocate.]

Extract of a letter from the Agent of the American Colonization Society, to the Editor of the New-York Religious Chronicle.

AMERICAN COLONIZATION SOCIETY.—"I hear with pain, that as yet, the Churches in your city have done nothing for us. This is most deeply to be regretted, as the season most favorable for emigration to Africa, is passing away, applications for passage are numerous, and our funds at this moment are insufficient for the charter and outfit of a single vessel.

But whatever may be the embarrassment, our Board have determined to despatch at least one expedition, and I hope you may be pleased to bring our necessities distinctly and impressively before your community. Nearly four hundred free people of color have expressed their desire to emigrate the present season, and more than one hundred slaves have been manumitted for the same purpose in the course of the year."

Sabbath School in Lexington, Ky.—About 500 children are assembled every Sabbath in the different Sabbath Schools in this town. The number who regularly attend the school in the first Presbyterian Church is about 180; and we are informed that the average attendance in the Methodist Church is about 100 in each school.—Nine teachers engaged in the school in the first Presbyterian Church have embraced religion within the last four months.

cise of its powers, where difference of opinion is not regarded as criminal. "Show me the sect which allows the parent to bring his child to the altar and dedicate it to the love and service of his Maker without subscribing to a form of faith—the sect, which spreads the table of the Lord's supper, and then in the spirit of brotherly kindness invites his followers of all denominations, to sit down with them. Show me such a body of Christians, and I will gladly acknowledge, that their interpretation realizes the description of the prophet in this particular, that their system is indeed the highway of the Lord."

But where and who are they? What system is it which is thus unrestricted, thus free from conditions "graven by man's device?" The author "knows but one;" and tells us, he "says it not with the spirit of exultation and triumph; but with sorrow that it is thus alone—though with thankfulness for it has given to them the truth of God, unembarrassed by the innovations and formalities of men; has blessed them with that 'Liberty, wherewith Christ has made us free.' "It is that system which is believed and cherished by us who worship in this house; the doctrines of Unitarianism, the high way of the Lord."

Query. Are not the doctrines of Unitarianism too, "the high way of the Lord?"

"It shall be called the way of holiness," p. 12. Having now as he seems to suppose, proved to a demonstration, (with how much truth I leave my readers to judge,) that the doctrines of Unitarianism are the high way of the Lord, and the claims of all other sets are without foundation, he next proceeds to define "the way of holiness;" and to prove that Unitarianism has the color and the name to this way, because all its doctrines aim to make men holy, and because it rejects all those doctrines which have an opposite tendency." p. 13. The author next takes up his pruning hook and commences the work of excision. With what authority he does this we shall see as we proceed. We shall produce successive quotations from the sermon, and subjoin to each a quotation from the Bible. "It [i.e. Unitarianism] rejects the doctrine of man's innate and total depravity, of Adam's guilt imputed to his posterity,"—and "this for several reasons." "Because there is not a single text in the whole compass of sacred writings, which expressly asserts such a doctrine."—There-fore as by the offence of one judgment came upon all men to condemnation. For as by one man's (Adam's) disobedience many were made sinners, Romans, v. 18, 19. For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. vii. 7.

"Because such doctrine is contrary to all we know of God's moral perfections and government; and his own positive declaration that he would not visit the iniquity of the father upon the son." For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me. Deut. v. 9.

"Unitarianism rejects the doctrine of the atonement, or satisfaction for the sins of men, by the sufferings and death of Christ." p. 14.—Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1. Peter, ii. 24. "Because such doctrine confounds all our ideas of justice, in making the innocent suffer in the place of the guilty." p. 15.

Query. In what manner will our author reconcile the agonies of Him "who knew no sin and with whom the Father was well pleased," with the justice of God, if he did not suffer as a substitute for sinners? "Because such doctrine assigns a work to Christ, which the New Testament never does; for though he is said to be our Redeemer, he is not once called our Redeemer."—For thou (Christ) wast slain, and has redeemed us to God by thy blood, out of every kindred, and tongue, and people, such as thou, that he who teaches is a teacher; that he who writes is a writer; and that he who redeems is a Redeemer.

"Because such doctrine is useless."—Without the shedding of blood is no remission. Heb. ix. 22. "Because such doctrine is worse than useless; it does away the doctrine of free grace."—Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood. Rom. iii. 24, 25. "It destroys the whole force of Gospel sanctions, does away the necessity of Gospel precepts and doctrines."—Do we then make void the law, through faith? God forbid: yea, we establish the law. Rom. iii. 31.

It "breaks up all obligation to moral obedience."—What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. vi. 1, 2. "Unitarianism rejects the doctrine of election." p. 15. "Because such doctrine is without foundation in Scripture." p. 16.—As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. John. xvii. 2. "It is only some scattered passages, which are adduced in favor of it, and these are separated from their natural connexion, and insisted on as distinct arguments."—Read Rom. vii. 28, to the end of Rom. ix. also, Eph. i. 3—11. "The decision of reason is, as plain as that of Scripture; they both unite in refusing their sanction to a doctrine, which represents the all wise, and pure and kind as unrighteous, unholily unmerciful." ib.

Query.—Would our author be understood to say, that if the doctrine of election is true, God is unrighteous, unholily unmerciful? If, as we have seen, Paul has taught this doctrine, he must answer the objection. Rom. ix.

[To be continued.]

RELIGIOUS INTELLIGENCE.

The following interesting account is contained in a letter from the Rev. EDWARD ROBINSON to one of the Editors of the New York Observer, dated Paris, Aug. 12, 1826.

AMERICAN WORSHIP IN PARIS.

The American worship in Paris is held in a little chapel of the church of the Oratoire, in the Rue St. Honoré, not far from the Palais Royal. The church was erected in 1631, for the *Pietre de l'Oratoire*; and when this order was suppressed in 1792, the church served for the public meetings of that quarter of Paris. In 1802 it was given by Napoleon to the Protestants of the Geneva Confession [Calvinists], by whom it was occupied.

The American service was commenced by Mr. Gallaudet, now Principal of the Asylum for the Deaf and Dumb at Hartford, in 1814, and was then held chiefly in the body of the church, at an hour when it was not occupied by the French service. After his departure the service was again renewed and kept up by the Rev. Mr. Bruen, now of New-York, during the winter of 1816. In 1817, the Rev. Mark Wilks, a Protestant dissenter, formerly of Broad-street Chapel, London, came over to Paris, and took charge of the services. The American residents now combined, principally through the exertions of Mr. Wilks; and a formal notice was given to the French Government, through Mr. Gallatin, the American Ambassador, that they were desirous of the regular public worship of God, as a congregation. "The services have ever since been constantly maintained." The lower part of the chapel is now a library, entered from the church; while the upper part is occupied in the morning by a Sabbath School, and in the afternoon by the American worship. There is but one service at

TWO IMPORTANT STATIONS.

Rev. E. Lathrop, from St. Augustine, E. I. writes to the Secretary of the Home Missionary Society, that a channel will be made between the part of the Atlantic and the Gulf of Mexico, terminating at St. Augustine, or within 40 miles, where a town will arise having a vast moral influence over all that southern region. St. Augustine, though not commercially flourishing, is the single place on that side of the peninsula where true religion has any foothold; and the only place where the ordinances can be enjoyed for the present, so scattered is the population around. It is a resort for strangers. It has 2000 inhabitants, and the eastern division of the territory probably does not exceed 6000. Here the solitary Protestant church must be an intense object of interest; especially when it is considered, that if the project of internal improvement be executed, ten years would reach this one of the most important situations in the United States.

New Orleans, according to the statement of correspondent, has a population of 45, or 50,000. Nominal Catholics, 25,000—A few Jews, perhaps 100—Nominal Protestants, say 20,000. There are a few Baptists, one Methodist church, one Episcopal, and one Presbyterian. But among all these, there are probably not more than two or three decidedly pious individuals.—There are 6 Gambling Houses, which expend \$90,000 annually, and every means is taken to induce strangers to visit these haunts of dissipation and crime. There are also 2 theatres, one of which is usually open on sabbath evenings, and is numerously attended.—A large portion of the exports and imports of the western part of Pennsylvania and Virginia, of a large part of Ohio, Indiana and Illinois, of all Kentucky, Tennessee, Mississippi, Arkansas, Louisiana, and a large portion of Alabama, centre in New Orleans. The contaminating moral influence of this city felt throughout this wide extent of territory, these millions of our free and enterprising inhabitants. It is a place often visited by the demon angel, when multitudes are hurried to the grave. Yet scarcely a single Evangelical Minister can be found, to preach Christ crucified, the dying thousands. For 20 years this city has been an integral part of the United States. The sands of the friends and relatives of millions of Christians have here found their graves, the sands are flocking in to fill up the ranks; but no Christians appear, no messenger of good news, no ardent apostle comes to this people.

MISTAKE CORRECTED.

The Connecticut Observer, quoting a paragraph which has been published on the Connecticut Missionary Society's becoming auxiliary to the Home Missionary Society, remarks:

"There seems to be some misapprehension, regard to the meeting alluded to in this extract. If we understand the subject, the Trustees of the Missionary Society of Connecticut, while they entertain the most friendly feelings for the Home Missionary Society and wish it the most successful,—have not the most distant design of becoming auxiliary to it. They have, we may say a few weeks since, resolved to form auxiliaries to their Society, throughout Connecticut. This is a disposition on the part of both Societies to co-operate in this good work—but that on Society should become auxiliary to the Home Society is not contemplated."

We are glad to see this explanation. We have long wished for a more explicit understanding of this subject. We rejoice in the institution of the National Society, and shall labor and pray for its enlargement and success; and hope it will receive liberal support in New England. But the plan of the several existing Societies in N. England, becoming auxiliary to the National, farther than to maintain a friendly intercourse, appears to us to be altogether visionary. We should think that the Connecticut Society, if any, would become affiliated; because its field of labor is the same as that of the National Society, the immense new settlements of the West. Still, there must be many churches and societies there, which have so long looked for aid to the old Society of Connecticut, that they would part with their fostering care with regret. The other New England Societies, whose field of labor lies in their own or adjacent states, would do well beyond all dispute to continue their separate operations. Yet a nominal connection with the National Society, and an obligation to send it their surplus funds, if they should ever have them, can probably do no harm.

A STEP TO REFORMATION.

It has been too common for editors of political papers to fill up their columns, with any thing that comes to hand, without inquiring whether its influence in society will be salutary or mischievous. In the single article of "Anecdotes," they have contributed to the vices of men, beyond calculation. Some editors, and the number is increasing, exhibit a more refined taste, and a more tender conscience as to the effects of what they publish. We were happy to observe the following apology for an inadvertent departure from propriety, in the last Massachusetts Freeman. It stood in the usual place for an anecdote. "Many of the anecdotes which find their way into the newspapers, are distinguished more by their vulgarity than for their wit. Of this character was one which the Editor was mortified recently to find at the head of this column. It was hastily and inadvertently selected by one of our correspondents, to fill a vacant place, at a time when there was no opportunity to consult the Editor."

The American Home Missionary Society has sent some missionaries to the West and South, and have engaged others; but few in comparison to the number needed. The committee have so pledged assistance to many feeble congregations with pastors. They have extended their engagements more than \$8000 beyond their present means to discharge them; and the treasury is now actually overdrawn more than \$1000. This deficiency is now fast increasing, as the need goes on. While the field of their benevolence has been recently enlarged, there has been but a small increase of receipts.

Tracts and Revivals.—The Secretary of the American Tract Society says, "In proportion to revivals of religion have increased in any sect."

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PRAYER In a town ber of pious pray for the bands. Of it, was tending the more earn those who A few w was observ wife though unfavora to him on some time "as one of our Pastor the Minister more distre a view of the Spirit had viction com ing in Jesu sins are for cause whic encourage however

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of the country, in the same proportion has been the demand for religious Tracts; an encouraging evidence that the Lord will bless this mode of circulating divine truth."

#### PRAYER FOR UNCONVERTED HUSBANDS.

In a town in New Hampshire, recently, a number of pious Ladies agreed to meet steadily, to pray for the salvation of their unconverted Husbands. One of those gentlemen, upon hearing of it, was highly offended and forbade his wife attending the meeting. The consequence was, more earnest prayer for him particularly, by those who did attend.

A few weeks after, the gentleman alluded to was observed to be troubled in mind; but as his wife thought it might be on account of something unfavorable in his business, she forbore to speak to him on the subject. After walking the room some time, apparently agitated, he said to her, "as one of the children is unwell, I will send for our Pastor to visit us." He did so—and when the Minister came, he found the father-in-law much more distressed than the child; but it was distress at a view of his guilt as a sinner, which the Holy Spirit had opened his eyes to see—and this conviction continued until he found peace in believing in Jesus. He now entertains a hope that his sins are forgiven—and is desirous to promote that cause which he formerly opposed. Let this fact encourage prayer for unconverted Husbands, however discouraging the prospect may appear.

**Encouragement to Prayer.**—In a notice of a revival in Hardwick, Vt. which we have seen, it is stated, that about 20 females agreed to retire singly at 11 o'clock in the day, to pray for a revival; and that they were evidently heard. Do not Christians too often give that time to supplication, which they can devote to nothing else? Would they not be more likely to be heard, if they should break directly away from the world and its cares, manifesting that their souls are supremely interested in drawing near to God?

#### CHARITY BEGINS AT HOME.

"It will be seen by the Missionary Herald, that a Society of Freemen, at Wiscasset, Maine, has given \$31 to the Foreign Missionary Board "to assist in diffusing the word of God in the various languages of the earth." Now we do not mean to detract from the good of this, as well as others, are disposed to contribute something for the diffusion of the sacred volume.—But we feel constrained to inquire, at the same time, if this money would not have been very well expended in giving the Bible to destitute families in Maine; or in aiding the cause of Missions in that part of the country? It is a fact, and we believe well known, that the Bible Society of Massachusetts have constant and numerous applications for Bibles and Testaments, to be distributed in various parts of Maine; and that the Missionary Societies in and about Boston, are very often pressed to send preachers into Maine for a part of the year, as they are, in a great number of new places, without a minister. We are confident that \$1000, annually, expended in Bibles and salaries to Missionaries for Maine, by two or three Societies at Boston,"

[Boston Commercial Gazette.]

Very true, and very good. Some persons are disposed to contribute for Foreign Missions; others prefer Domestic; and others choose to let Missions entirely alone, and aid only in the distribution of the Bible, either at home or in foreign lands. Some bodies of men, wishing to act together in some benevolent enterprise, think it best to select some object which is particularly dear to them, and in which they can all unite. Now if such a Society in Maine could more than the foreign translations of the Bible, and do it more harmoniously, than they could send preachers or even the Bible to their neighbors, are they very in fault for adopting that course? We see no conclusive evidence, that the Freemen of Wiscasset are indifferent to the religious interests of their own State; or that the great cause is not well promoted by our remembering them, and their remembering the heathen.

#### AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury in September.

Ladies in Salem, by Miss Susan Dennis,	\$16 00
Joseph W. Jenkins, Boston,	30 00
Doct. Abner Phelps, do.	20 00
Dea. James Melledge, do.	25 00
Friend, do.	10 00
Benjamin Judkins, do.	5 00
Paul Whitney, do.	20 00
Isaac Means, do.	10 00
Young Ladies in Miss Beecher's School, Hartford, Ct.	11 00
Charles L. Perkins, infant son of Mr. Perkins, Hartford, N. H.	1 00
Monthly Concert of Prayer, Alstead, N. H.	5 00
Western merchant, by Henry Hill, Esq.	50 00
Falmouth, Mass. Female Education Society,	25 46
Interest of D. Safford on his scholarship,	15 00

From members of the Tabernacle Church and Congregation, Salem, in full of the Worcester scholarship, 350 00 |

Daniel Safford, Boston, in full of his scholarship,	\$1000
Rev. E. Potter, Jr. of Andover, Me. a scholarship,	1000
Rev. Samuel Judson, Utica, do.	1000
James Means & A. P. Cleveland, Boston, do.	1000
Henry Means, do.	1000
Edmund Munroe, do.	1000
Dea. Josiah Bousfield, do.	1000
John Tappan, do.	1000
William Tappan, do.	1000
Dea. Phineas Cutler, do.	1000
Lot Wheelwright, do.	1000
Dea. Thomas Vose, do.	1000
Mrs. Meahelle Cobb, do.	1000
Richard Cobb, do.	1000
Hon. Samuel Hubbard, do.	1000
Eleazer Parker, do.	1000
Edward A. Newton, do.	1000
Hon. William Reed, Marblehead, do.	1000
From a Layman in Dedham, for the Dickinson scholarship,	1000

A. P. CLEVELAND, Treas. No. 6, Water-Street, near the Post-Office, Boston. \$19,584 52

The Subscriber acknowledges the receipt of a Donation of One Hundred Dollars from a "Female Friend of the Massachusetts Domestic Missionary Society."

J. C. PROCTOR, Treasurer M. D. M. S.

**Am. Tract Society.**—The total receipts of this Society in donations and for Tracts sold, in two months ending Sept. 25, were \$2,877. The premium for the Tract on Christian Education is not yet awarded, owing to the absence of members of the publishing committee. In 5 months past, the issues have been nearly a million of pages; its expenses about \$9000, and its receipts almost precisely the same.

**Supplies for Liberia.**—The brig Tanworth, which sailed on the 11th inst. and which is expected to touch at Monrovia, took out a box of books containing more than 600 volumes, presented by the students of Dartmouth College; also several smaller boxes and packages of school books and stationery, contributed by a few friends of the Colony in Boston. They were sent to the care of Rev. Calvin Holton, missionary; and are carried gratuitously.

We learn from the N. Y. Obs. that the Rev. John C. Brigham, who but recently returned from a tour of many thousand miles through Southern and Central America, has been appointed Assistant Secretary of the American Bible Society, and has already commenced his labours in that important sphere.

#### CURE FOR STAMMERING.

There can be no doubt that a method of curing stammering has been discovered, and that it is successfully employed by Mrs. Leigh, Mr. Wilson, and others. Whether the true method has been published, we know not. We present two receipts, as we find them; merely remarking, that they are substantially the same, and appear reasonable.

The Vermont Chronicle directs:—"I. Keep the lungs full by frequent inhalations of air. The difficulty consists almost wholly in the attempt to speak while the lungs are partially exhausted.—II. If the tongue adheres too closely, at first, to the roof of the mouth, place on it a nine penny piece or a quarter of a dollar, as it may be found necessary, that the utterance may be more distinct.—III. Being thus prepared, read a page of poetry, consisting of short lines, remembering to draw in the breath at the end of every line.

The N. H. Spectator, says:—"I. Commence speaking whilst breathing, or in other words, when the breath is going out, whilst drawing in the breath, but seldom succeeds in uttering a word or sentence, until he has taken a full inspiration, and begins to breathe, when he speaks fluently until he begins again to draw in his breath.—II. Place the tongue flat on the bottom of the mouth, before attempting to speak. (The stammerer's tongue always cleaves to the roof, as there is then a strong tendency to inspire.)—III. Begin by speaking in a good exercise, as, I commend thee, the Lord's prayer is a good exercise, as it commences with a word which places the tongue in a good position.—IV. Speak sentences with easy words at the beginning and terminating with hard words. [In the recipe before us, direction is given, that the patient, whilst speaking, should "place his hand on the pit of the stomach, and press it hard." This, our informant says, is useless.]"

**Christian Almanac.**—This little tract, this constant monitor of the swift flight of time, has in the six years since its commencement, been circulated to the number of 250,000; and the increasing demand will now warrant a larger edition than has been published in any preceding year.

#### ORDINATIONS.

Ordained at Stillwater, N. Y. Aug. 16, by the presbytery of Albany, Rev. Nathan Hoyt, as an Evangelist. Sermon by Rev. Mr. Clarke, of Charlton.

Oct. 6, Rev. Ephraim Randall was installed over the congregation of Christ and Society in States St. Sermon by Rev. Mr. Hinton, of Canton.—Text, James 1. 21. "Receive with meekness the engrafted word, which is able to save your souls."

The First Congregational Church and Society in Brookfield, Mass. have given Rev. Joseph L. Foote an unanimous call to become their Pastor, which has been accepted. The installation will take place on the 25th inst.

Mr. George Ripley has accepted the invitation of the Congregational Society in Purchase Street, in this city, to become their pastor.—Continued.

**Notice.**—The new Church in Green street, in Boston, is to be dedicated on Wednesday, the 25th inst. and the Rev. Dr. Jenks installed on the same day.

Thanksgiving in New Hampshire. Thursday, Nov. 23, is appointed for this annual service.

**College Record.**—Rev. Professor Woods has been appointed President pro tem. of Brown University. The number of students in this institution is one hundred. Professor Eliot, of this College, had nearly completed his tour of Europe at the last date, and was expected to return to the duties of his Professorship early in the spring. Some papers continue to assert, that Rev. Mr. Wayland is elected as successor of Dr. Messer; others that he will be, when the corporation shall meet in December. We think, however, "we cannot tell who is President," till after the election.

**Dickinson College, Carlisle, Pa.** Commencement, Sept. 27. Graduates, 9. The degree of D. D. was imposed on Rev. William Faxon, of Pa. and Rev. James M. Graw, of Me. by L. L. D. D. Thomas Duncan, a Justice of the Supreme Court of Pa. Hon. William Reed, of Marblehead, is appointed a Visitor of the Theological Seminary, in the place of the Hon. Mr. Bliss, resigned.

The Rev. Dr. THOMAS MACLEAY, of N. York has been elected President of the Centre College, in Kentucky.

**To Correspondents.**—We are much at a loss, in reading the production of the "Green Mountain Bard," to ascertain the principal sentiment or moral which he would inculcate.

"Theorem" will appear soon.

The poetry of "Melas" has some good lines, and some good thoughts. The piece is long, however, for a "poet's corner"; and on the whole we think best to preserve it for the author's private use.

#### SECULAR SUMMARY.

##### FOREIGN.

**Colombia.**—It may be concluded from present appearances, that the power of General Paez has declined and is daily as it rises and that by the same means, viz. the feelings of the army. The battalion which he ordered from Caracas, promptly disobeyed him, and marched to join Gen. Bermudez; so that the army, in which he boasted, and to which he appealed to decide the question he urged on the government, have turned against him. If he has so much faith in the fidelity of his troops, he will now have an opportunity to show it by submission.

**From Lagaira.** Official accounts from Bogota announced the arrival of Bolivar at that place. This is also confirmed by a proclamation of Gen. Marino to the inhabitants of Caracas. News reached L. on the 14th that the provinces of Canana and Orinoco had acknowledged the federation, in consequence of which there was great rejoicing at Lagaira.

**Yellow Fever.** A salute was fired from the batteries and shipping in the harbour, on the 15th, in honor of the arrival of Paez at Valencia. The country was in an unsettled state, but it was the general opinion that every thing would be settled in an amicable manner when Bolivar arrived.

**The markets for Am. produce were good.** A new code of laws has been issued with regard to the duties on American productions, which is to go into operation after the 26th of October.

**South American Congress.**—The following extract of a letter is from a respectable source at Havana: "By the British frigate Dartmouth, we have news from Mexico to the 16th ult. and an official communication to the President of that Republic of the business done at the Congress of Panama since the 1st ult. treaty of perpetual offensive and defensive alliance between the Republics of Chile, Guatemala, Mexico, and Colombia—and a Secret Convention." The secret convention is about this issue: "I know it positively."

"Our troops thy year threaten to be very short."

Letters from Cartagena of Aug. 11th, state that news had been received of the arrival of Bolivar at Bogota. A detachment of 1000 Colombian troops had just arrived at Cartagena from Panama, on their return from Peru. The Colombian echr. Cecilia, was to sail from Cartagena in a few days for New York.

The Baltimore Gazette furnishes extracts of letters from Caracas to the 3d ult. which state that the sister of President Bolivar, who resides in that city, has recently received letters from him, requesting preparations for his reception in all the month of September.

The Editor of the N. S. Gazette, at Philadelphia, has received a letter from Caracas, dated Aug. 28th, which states that the American Charge d'Affaires at Bogota, [Mr. White] has been assassinated.

**Schools in Mexico.**—A Philadelphia now in Mexico writes that in the city of Puebla there is a society formed for the dissemination of education, which supports an elementary school, in which 900 boys are gratuitously taught reading, writing, drawing, &c. The sons of the rich (who are members of the Society) & those of the poor attend the same school. Some of the Catholic clergy are zealously engaged in the cause of learning and liberty.—The writer says the pottery manufactured at Puebla is remarkably good; better than that exhibited in Philadelphia.

Fires have this season spread from St. Paul's bay, situated about 60 miles below Quebec, on the north shore of the St. Lawrence, to the banks of the river Saguenay, over an extent of ground of near 70 miles, and at the latter place, they were still burning on the 15th inst. on the tops of mountains, at an elevation of near 1000 feet above the St. Lawrence. At Mirabeau, lying about the middle of this extent, 30 buildings, belonging chiefly to poor families, including their houses and barns, were consumed in July.

On the south shore fires still extended, on Sunday last, from Riviere du Loup to St. Jean Port Joli. The damage done on that side of the St. Lawrence must be great. The fires have extended as low as Miris.

**Wounded Burmese** having his leg amputated by an English Surgeon—thought cutting up prisoners was the way the English treated them—and asked when his other limbs were to be taken off.

#### DOMESTIC.

**Alumni of Harvard University.**—The whole number, from 1642, is 5173: 2 Presidents of the United States—2 Vice Presidents do. do. do.—The President of the Continental Congress—2 Secretaries of State—3 do. do. do.—1 do. do. Treasury—2 Judges of the United States—1 Attorney General—10 Foreign Ambassadors, one of whom has been on five, and another on three different missions—29 Chief Justices—41 Judges—29 Presidents of Colleges—47 Professors do. do.

**The National Preacher.**—It is said, has more than 4000 subscribers, though it has reached only its 4th number.

**Newspapers.**—There are now published in Connecticut 21 newspapers, exclusive of 7 religious and literary periodicals.

The publishers of newspapers in Charleston, S. C. imitating the example of the Baltimoreans have come to a determination, no longer to publish, gratuitously, advertisements relating to the public charitable or political institutions of the State.

The Secretary of War has invited General Sumner, of Mass. to visit the place of Peter Wilson, deceased. Mr. S. will leave this place in a few days for his post on the upper Missouri, at the Mandan Villages, a distance of 1700 miles from St. Louis, and 650 miles above the Council Bluffs, in the very heart of a howling wilderness. At the post assigned to Mr. S. it requires more than ordinary resolution and firmness of character, to encounter the privations and dangers incident to the station.

**St. Louis paper.**—We are authorized to state that the resignation of John A. King, Esq. has been received at Washington, and accepted. W. B. Lawrence, Esq. who has been duly commissioned as his successor, will sail for Liverpool in the Pacific on the 16th inst.—Times.

**Grounds at Hartford.**—Since the Centre Meeting-house was built, four places for public worship have been erected in the Asylum, the Retreat, Washington College, the Arsenal, and two of the banks. At least 1000 brick dwelling houses and as many stores—with an addition of more than a thousand to the population in 1820—and stores and tenements are yet in demand.—Conn. Mirror.

**Canal.**—Mr. Hurd, the engineer, explored last week a route for a canal from Northampton to Brattleborough. He certainly has, we understand, that the country is in the main highly favorable to the purpose, and that there are no formidable obstacles to encounter. The locks will all be ascending, and the whole line may be fed by West river at Brattleborough. The amount of lockage will not be large.

A survey for a Canal has been made from Claremont on the Connecticut, to the Merrimack, near Concord.

**The Quincy Rail Road** was put in operation on Saturday last, and a horse drew 16 tons on three carriages weighing 5 tons each. The road is 21 miles long, and declines very gradually. The horse returned with the carriages.

**Patents.**—From an article in the North American Review, on the Patent Office, the following facts have been collected. Since the Patent Law was passed in 1793, four thousand patents have been obtained. There are two thousand models, ingeniously executed, preserved in the Patent Office. One thousand and twenty three patents were issued during the last five years—and a hundred and fifty were applied for in the first quarter of the year 1826. The whole number for the year will be at least four hundred,—yielding a revenue of \$12,000.

**Maryland Election.**—Peter Little and John Barney, Esqs. have been elected to Congress from Baltimore County. Mr. Small is elected Mayor of Baltimore, by a majority over Mr. Montgomery of 2193.

**Edward A. Newton, Esq.** is elected President of the Agricultural Bank at Pittsfield, Mass. for the year 1826.

By a note from the Chairman of the Committee for procuring a Statue of General Washington, to the editor of the Daily Advertiser, we learn that the Statue is finished and awaits an order for its transportation. There is yet no ultimate decision, we believe, as to the location of the Statue. But, before it arrives, a suitable place will probably be designated.

**Hooping Cough.**—A plaster of Gum Galbanum applied to the chest, has given relief to several cases of this complaint. Coloured Papers in New York.—A correspondent of the Observer says, that the constitution requires \$250 a real estate, to make a coloured man a voter; and yet contrary to a late statement which we copied, there are more than 16 coloured men who are worth ten times that sum.

**Strawberries.**—We were this week presented with a bunch of ripe Strawberries of the second growth, by a son of the Rev. Mr. Webster, of this village,—a thing we believe rather uncommon at this season of the year.

**Kennebunk Gazette, Oct. 7.**

**Small Pox.**—The Georgetown (S. C.) Gazette mentions that the Small Pox has been spreading for some time past in Socastee, and that there are also several cases at Sandy Island. One case has occurred at Brighton, near this city; but we believe it has not spread.

**Yellow Fever.** The health officer, at the Quarantine Station, Staten Island, has given notice that several cases of Yellow Fever have occurred, recently, on the island.—Four cases have terminated fatally. The place is 7 miles from the city, and across the bay.

**Drowned.** in Connecticut River, near Middletown, Conn. by the upsetting of a boat. Mr. Ward Bennett, of Brooklyn, N. Y. aged 20. Four other men were saved; 2 by swimming ashore, and 2 by clinging to the boat till relieved.

**Drowned.** in East river, near New York, by the upsetting of a boat. The deceased, a large open sided boat, was in the water, and a Mr. Gunn carried 75 lbs. of iron on his back in the bottom of an empty water cask. A Mr. Love was taken by the same fall from the second story of a mill, and carried 13 feet, where he came to the ground on his feet.

A second blast met him, and carried him 100 feet, and set him on his feet beside a tree where he clung. Thence as he would whirl round, he fell back again 70 feet, and placed him safely on the ground in the same manner. Both were injured, but neither dangerously.

**Expensive Ruin.**—The bars for refreshments and liquors in the New York Theatre, were rented yesterday at a price which will probably not over \$19,000 per annum. The pit bar was rented at \$7 per night, during performance; the Gallery bar at \$9; the Saloon \$21; the Punch room \$31. 50 c. per cask under-drainage, were rented at \$25 each per quart. Store in front of the North side, was not to sell liquor, at \$500 per an. un.—N. Y. Gazette.

**Betting.**—At the Court of Common Pleas held at Auburn, last week, a man was convicted of betting at a horse-race and fined \$20.—N. Y. Rel. Chronicle.

**Massacre.**—Five white men have been murdered by a gang of slaves, on board a flat boat on the river Ohio, about 100 miles below Louisville, Ky. Four of them, Howard Stone, Edward Stone, David Cobb and James Gray, were taken to the slave market in Mississippi country for sale. The fifth victim, Mr. Davis, was a passenger. "The gang" consisted of about 75 in number, of both sexes, and of various ages; 56 of them have been apprehended in Indiana, and committed to jail in Hardingsburg, Ky.

**Ferdinand Vanderveer,** jun. was arrested in this city on Thursday, on a charge of Grand Larceny, and committed to Bridewell. In his pocket was found his commission for his appointment as Post Master at Sonneret Court House, N. J.—N. Y. Daily Ad.

On Monday evening of last week, widow Pamela Fairbanks, as is generally believed, drowned herself and two little daughters in Charles River.

Mr. David Stone, charged with the murder of his son, has been tried before the Supreme Court, sitting at Worcester, and found guilty of manslaughter.

Mr. Reynolds, a blacksmith, at Cherry Valley, was lately killed by his apprentice, named Barry. Mr. Reynolds had to separate a stage which was about to start early in the morning, and he was alone in the morning. Barry, who was an assistant; but he was not rising, Reynolds went a third time to his room, and finding it fastened, broke in, when Barry struck him with a piece of wood and killed him.

#### MARRIAGES.

In Roxbury, Mr. Wm. Bowles, merchant, of Boston, to Miss Frances Elizabeth Burrows, of Watertown, Maj. H. K. Craig, of the U. S. army, to Miss Maria Bellune Hunt.

In Charleston, Mr. Isaac H. Allen, Esq. to Miss Elizabeth M. Foster, Jr., to Miss Mary F. Foster; Mr. James Hall to Miss Emily Murch.

In Roxbury, Mr. Wm. Bowles, merchant, of Boston, to Miss Frances Elizabeth Burrows, of Watertown, Maj. H. K. Craig, of the U. S. army, to Miss Maria Bellune Hunt.

Salem, Mr. John Felt, to Miss Elizabeth Very; Mr. John L. Gardner, merchant of Boston, to Miss Catherine E. Peabody, of Newburyport; Mr. David Taylor, of Boston, to Miss Sophia Shute, of Hanover, Capt. Haviland Torrey, of Boston, to Miss Helen B. Barlow, of New Bedford; Mr. Joseph Gerrard, of New York, to Miss Adeline Allen, of Danvers; Mr. Wm. Denning, of Calais, Me. to Miss Sarah Wilcox, of Beverly; Capt. David Lupton, of Danvers, to Miss Eliza Mann, of Hanson, Mass. Mr. Edmund Phillips to Miss Melahie Josselyn, daughter of Mr. Samuel J. in Pittsfield; Capt. Lennel Pomeroy, Jr. to Miss Aurelia O. Hollister, of Nantucket; Charles J. Henry to Miss Susan Mitchell; Mr. Alexander Pinney to Miss Parilla Fisher; Mr. Edward G. Barney to Miss Eliza Ann Chase. In Wicasset, Me. Capt. Ebenezer Dorr, of Hallowell, to Miss Sarah C. Allen, of Boston, in Bristol, R. I. Mr. Wm. H. Sumner, Adjutant General of this State, to Mrs. Mary Ann Perry, daughter of the Hon. James D'Wolf, of Portsmouth, Mr. George E. Adams, Professor in the Theological Institution in Bangor, to Miss Sarah Ann Folsom.

#### DEATHS.

In Boston, Mr. William Clark, aged 46; Mr. Ephraim Robinson, 18; Mrs. Alice Brackett, 50; Wm. Pearce, Esq. of Milton, 63; Mrs. Ellen Cassey, wife of Mr. Peter C. 21; Mrs. Martha Dull, 32, wife of Mr. Wm. D.; Mr. Jacob Annals, 31; Mrs. Nelson, 33; Mr. Paul K. Kony, 31; Mrs. Elizabeth Brown, 72; Mrs. Mary Alley, 67; Mrs. Elizabeth Low, 42, of Woburn, Me.; Mr. John Hunter, 56; John Read, Esq. 69; Mr. Jason Braman, 43; Mrs. Sarah Ayres, wife of the late Mr. Thomas A. of this city; Miss Susan Rice, 21; Mrs. Catherine B. Malliet, 38, wife of Mr. Wm. M.; Mr. Israel Mead, Jr. 48; Mrs. Sarah Gallagher, wife of Hugh G. 28; Peleg Augustus Hayden, son of Mr. Peleg H. 5.

In Charleston, Mr. Samuel Shed, 66; Mrs. Rhoda Farrington, 64; Mr. Joseph Reed, of Fittsfield, N. H. 22; Miss Elizabeth Murray, 11; at the Marine Hospital, Mr. Wm. Dowson, 32.—at Cambridge, Leander Pope, Esq. 73.—at West Cambridge, Mr. Joseph Balch, 28.—In Roxbury, Mrs. Susan Edes, 42, daughter of Edward E. Esq. formerly of Boston.—In Dorchester, Mrs. Sally Tilton, wife of Mr. Charles T. of Boston; Mrs. John Capen, Jr. 74.—In Weymouth, widow Margaret Webb, 82.—In Chelmsford, Mr. Benjamin Adams, 82.—In New Bedford, Thomas Keeney, Esq. 43; Capt. Joseph Chase, 53.—In Easthampton, Mr. Uriel Clark, 65.—In Lexington, Mr. Daniel Harrington, 20; Miss Rebecca Tuffs, 29, daughter of Mr. Thomas T. in Salem, Mr. James Hodges, 70; Mr. Wm. Stone, son of Mr. James S. of Marblehead, 42.—In Newburyport, Mr. Daniel Kent, 60.—In Nantucket, Walter Alger, 91.—In Sandwich, Miss Mercy Pope, daughter of Mr. Lemuel P.—In Westport, Capt. Nathaniel Partridge, 44.—In Ashby of a consumption, Miss Sophronia Prentiss, daughter of Joseph P. Esq. 22.—In Keene, N. H. Mr. Joshua Allen, 75.

In Peterboro', N. H. widow Catherine Faxon, formerly of Braintree, Mass. 91.—In New Bowley, Mr. Paul Stickney, 82, a soldier of the Revolution.—In Georgetown, D. C. Rev. JOSEPH PICOT, DE CLORVILLE, Director of the Monastery of the Visitation in Georgetown.—In Washington city, Rev. JOSEPH PRINCE, pastor of the Episcopal church in Washington, N. C. 22.

At Wallingford, Conn. Miss Eunice Noyes, 20, daughter of Rev. James N.

Died at Chelmsford, Conn. Mrs. P. Bronson, 67; widow of the late Rev. T. Bronson, D. D. who died a few weeks ago.

In Woodbury, N. J. Mr. Samuel Moody. He was taken from the river apparently dead by drowning. Efforts to revive him proving fruitless, his body was prepared for the coffin, and his grave was dug. Suddenly he came to life, rose up, and exclaimed that he was not dead yet, but still had two years. But some time after he swooned and died.

#### MISSIONARY NOTICE.

THE Auxiliary Foreign Mission Society of the Brookfield Association, will hold their Annual Meeting, on Tuesday, the 17th of the present month, at Brookfield, South Parish. Religious exercises will commence at 1 o'clock, P. M. A Sermon will be preached, and Addresses delivered. A deputation from the American Board, is expected, will attend and address the meeting.

N. B.—The Executive Committee will meet at the house of Mr. M. Rice, just before assembling at the meeting house.

MICAH STORR, Sec'y.

#### DAVIES SERMONS.

R. P. & C. WILLIAMS, No. 79 Washington Street, Boston, wholesale and retail Booksellers and Stationers, will have shortly a supply of a new edition of Davies Sermons. HARMON'S "SILENT LANGUAGE," a new edition of this pocket and popular work in about 3 or 4 weeks.

Wesley's Works, complete in 10 vols. 8vo. Sermons 2—Miscellaneous 3—Journal 1—the latter will be ready shortly.

Also, A very great assortment of the most esteemed works on Theology, of which are very scarce.

Persons at a distance who may favour them with orders, are assured it will be their aim to give satisfaction.

Oct. 13.

#### WORCESTER'S PSALMS ENTIRE.

CROCKER & BREWSTER, No. 50 Cornhill, Boston, and JOHN P. HAVEN, 182 Broadway, New-York, have just published in addition to their former sizes of this work, a new stereotype edition on large type, suitable for the pulpit, and for aged people; making in all three different sizes; a supply of which will be constantly kept on sale by them; and by booksellers generally throughout the United States, at the following prices:

Large size, \$1.50 single, \$12 per dozen. Common size, \$1 single, \$8 per dozen. Pocket size, \$1 single, \$8 per dozen.

These editions contain all Dr. Watts' Psalms and Hymns and the Psalms of David, with other Authors, with copious Indexes of Subjects and Scriptures. They have been several times revised and corrected by the Rev. Dr. JENKS, of Boston, and the largest size improved, by containing, in addition to the usual Tables of First Lines of Psalms and Hymns, a new Table of the First Line of every Verse, especially prepared for this work, and which will be found very useful in referring to the Psalms or Hymns. As an Index of this kind has never before been published in this country, the attention of clergymen, and all others interested in Psalmody, is particularly requested to its peculiar advantages.

**DR. WORCESTER'S MUSIC.**—This work contains a suitable variety of the best and most approved Hymns and Anthems now in use, selected with the assistance of musicians well qualified to judge with great care and deliberation. The Rudiments of Music are prefixed, making it in every respect complete as a first book in Singing Schools. Price \$4 a dozen, 50 cents single.

Also, recently published,—Memoirs and Poetical Remains of John Taylor, the Christian Reformer, in Syria the Holy Land, Memoirs of Mrs. Susan Huntington.

**SCOTT'S FAMILY BIBLE,** in 6 vols. royal octavo



## POETRY.

For the Recorder &amp; Telegraph.

Messrs. Editors.—The following stanza was occasioned by the death of Rev. Mr. Hart, Missionary at Bombay; whose loss is deeply felt; and whose faithful and devoted services, will long be remembered by the friends of Missions. If they are deemed worthy of the occasion, you will please give them a place in your paper.

Lo! the voice of Christians weeping,  
Comes from India's realms afar—  
Hail, the Christian hero, sleeping  
Rests in peace—discharged from war.  
'Twas the Spirit's sword he wielded,  
And the warrior he fell;  
And his courage never yielded,  
Nobly—gloriously he fell.  
Fell—and though no marble splendid  
From all things eases his name;  
Yet the cause which he defended,  
Crowns him with immortal fame.  
Yes!—when Canaan's name is perished;  
Alexander's is forgot;  
His shall live—and still be cherished,  
Live!—till time itself is not.  
And when he, whose power controlling,  
Rolls these systems thro' the skies;  
Bids them all to stay their rolling—  
Time to cease—the dead to rise:  
Then shall breathe, taught the story  
Of a Saviour's dying love;  
Welcome HALL to endless glory;  
Shine like stars with him above.

HAROLD.

For the Recorder &amp; Telegraph.

## HYMN FOR THE JEWS.

Come Lord of light and blessing! sleep doth dwell  
Deeply on Zion's watchers, and the light  
Hath gone from the rough path of Israel.  
When shall the morning break on this long night.  
The heaven-ward pilgrim fainteth—Judah's lyre  
Wakes not the praise of God—its chords sleep on  
With none to waken its seraphic fire.  
The light of Canaan's minstrelsy hath gone.  
The holy harp's melodies staid not  
Upon the winds to Heaven, in airy tones  
Hymning Jehovah's might—they sleep forgot  
With the prophetic voice—the prophet's bones.  
Oh Judah! Judah! hath the land no fire  
That the sweet smoke of incense goes not up?  
Is there no Levite now? no hoary sire  
To wave the censers—fill the sacred cup?  
Come, Lord, with thy loud voice, and break the spell  
That binds thy people captive—oh reclaim  
The footsteps of apostate Israel,  
And with thy mercy glorify thy name.

REV.

## MISCELLANY.

## LONDON BAPTIST MISSIONARY SOCIETY.

## Annual Meeting.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshall, of Serampore, who had landed at Brighton on the 17th inst. but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran missionary, who has been nearly twenty-seven years absent from his native land, but still retains such of the vigour and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

The Secretary read the Report; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The Rev. Dr. Marshall, of Bradford, felt peculiar satisfaction in coming forward on this occasion. To encourage ourselves in our undertaking, let us each call to remembrance the former days. The sum of thirteen in the statement of the account, reminds me of the commencement of the mission. The sum then raised was thirteen; the sum contributed in the year just closed has been thirteen; but then, it was thirteen single pounds, now it is thirteen thousand pounds. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then? Yet, Carey and Fuller, Stelfox and Ryland, had faith; they depended on God; they began, and relied on obtaining the needed supplies. He, in whom they trusted, inclined one here and another there, to render assistance; some gave a little, but cheerfully; others gave more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Our Lord well knew what subordinate concerns would be effected by his coming into the world, and the promulgation of his Gospel among men; but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless woe. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad.

The Rev. Caleb Bird, M. A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy and proposes the last hope of the world. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth when the world had grown old in idolatry; and the idolatry of Greece and Rome, as well as of many barbarous nations, fell before his Gospel. And so we doubt not that in these latter days, his Gospel will acquire new honor by the change of all the corrupt institutions and practices of the idolatry of India. Our Society appears to me to be occupying the two most interesting fields of missionary labor.—The East Indies and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people: large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us: we see much done; and our obligations are greater, and our encouragements stronger than theirs.

The Rev. Eustace Carey, from Calcutta, observed, that, however we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be heinous, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for the future. There is a spir-

it in man, which dies not with the body, and the breath of the Almighty giveth him understanding. But ask the dying Hindoo how he expects it will be with him hereafter; he says, Who can tell?—Is there a God? he says, Who can tell? as fate has written, so it will be fulfilled. The funeral pile is attended with the din of drums and shouts. There, youths, for the first spectacle perhaps, behold a dead and a living parent on the same pile, and multitudes dancing round as unconcerned as our rustiest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die; send men of feeling, or they will be of no use.

The Rev. Dr. Marshall, from Serampore. "You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labor to promote it. I know them all; you may safely trust them. But beside those who have gone from England, there are other laborers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. Among our native preachers is a man of the name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to a knowledge of the truth about fifteen years ago. Mr. Carey and he spent much time together: we afterwards sent him to Benares. Now Benares is almost the head quarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men, from Serampore and other parts of India, go there to die. Such a man as Smith, so meekly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterized by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Bramins; he has baptized four Bramins; he lives in the greatest harmony with the members and Missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand tracts to distribute, and they are sought after with the greatest avidity.—At Dinapore is a Baptist church of 168 members, who with their families form a considerable population professing Christianity. This church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic.

The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages, and versions of the New Testament in about twenty-five languages or dialects are all finished and in the press; not more than six are now uncompleted. We contemplate no new translations but intend to devote the remainder of our lives to new and more correct editions of the translations already made. We have baptized between four and five hundred persons, and there are now seventeen Baptist churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity, and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done. If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a College. Dr. Marshall then gave an interesting account of the manner in which this object had been pursued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors who are four in number, and of native students of whom they can receive and accommodate two hundred.

## TRACT SOCIETY.

The Tenth Annual Report of the Female Tract Society of Boston and its vicinity.

The Ladies of this Society will not expect that any thing new can be said relative to the object for which they are associated. Facts and experience, have long since settled the question in the Christian mind, that the circulation of well written Tracts, is a pleasant and efficient way of presenting the truths of the Gospel to those who are inaccessible by all other means.

Numberless instances are doubtless recollected, in which the wonderful effects of a single Tract have drawn from us the involuntary exclamation, "Behold what hath God wrought!" A friend recently informed me of the happy effects of one of your Tracts in a neighbouring town. A young lady of influence, said to one of your Society, who was speaking to her on the subject of religion, "I should like to be a Christian, but I can never be a Calvinist." She was not pressed on the subject of Calvinism, but some time since the Dairyman's Daughter was put into her hand. She was soon taken sick, and brought to think on her situation as a probationer. Subsequently became a believer in evangelical doctrines; and advocated the truth more warmly than she had ever opposed it. She went forward in the face of coldness and opposition, and turned benevolent Societies, and by prayer and effort secured to them twelve true converts.

Another in a village of my acquaintance had had much the same effect. A gentleman passing by a school house at the time of recess, called to a little girl, and gave her a Tract and a message to deliver to her teacher. She delivered them. The lady was much affected, that these should be received from a stranger, and the result was, she became hopelessly pious, and taught her pupils the necessity of an interest in Christ.

As we can never in this world estimate the good effected by these noiseless heralds of mercy, neither can we know the joy with which they are eagerly received by thousands, not in our towns and villages only, but in the distant islands of the sea, and in the wilds of our own favored land. Could the Ladies of this Association travel invisibly with a few of their Tracts and behold with what delight they are received by the cottagers beneath the wide spreading oak, far from the sanctuary and the little praying circles, that so often cluster around us, could they see the torch lighting—seats moved up—the humming wheel stopped—the knitting fall from the matrons hands—the little ones drawing closer in breathless wonder and new delight—the hoary head with dimmed eyes stooping to catch every syllable, while the flowing hair tells his joy—the story being ended, to hear the united cry, "Read to us another, do read to us another"—and when the rustic group separate for the night, see their repairing to their closets, driven either perhaps by the very Tract they have listened to—could you then hear the thanks and fervent blessings on those who furnish them—could you witness their efforts in this work, which has caused the shout of victory to be echoed through the courts of heaven?

Your Committee during the past year, have distributed Tracts, not only in Boston and vicinity, but in other States and distant countries. In Illinois, by a Missionary destined to that country. In Maine, and in Africa, by the little Colony that sailed in October from this port for Liberia. What though not one of this Association could point directly to a single individual, who was drawn to God by one of their Tracts; yet who will not believe that some of the seventy-seven thousand three hundred and seventy papers which have been circulated the year past, will prove to be

the means of drawing to heaven many souls? Surely in this day of blessings no one will feel that she can do nothing. How much do we owe to the Society for its spirit of prayer. Had every member of this Society her spirit of prayer, we might expect that not a nation only, but a world might be saved.

Let us constantly remember the crown that is promised to him that endureth, and relax not our efforts, till our feet sink in Jordan and we emerge as SARA JACQUITH, Sec'y.

## Treasury Report.

Balance in the Treasury, last year,	\$45 50
Received from Collectors,	58 81—104 31
	87 75
Balance in the Treasury	\$16 56
Donations to the Boston Aux. Tract Soc. \$20 00	
Donations to American ditto	20 00
Paid purchasing Committee,	47 75—87 75
Boston, Sept. 21, 1826.	S. JACQUITH, Treas.

## COLONIZATION SOCIETY.

The following sums have been received by the subscriber, on account of the American Colonization Society, and forwarded to the treasurer at Washington.

## Life Subscriptions.

Of the friends of Rev. J. N. Maffit, in Dover, N. H. to constitute him a life-member,	\$30 00
Kennebunk, to constitute C. W. Williams, do.	30 00
Middleboro', contributed by Ladies to constitute Rev. William Eaton, do.	30 00
Fitchburg, Rev. Rufus J. Putnam, contributed by Ladies in his society, do.	30 00
Groton, from Ladies there to constitute Rev. John Todd, do.	30 00
Medway, Mass. from Ladies of the west parish in Medway to constitute their pastor, Rev. Jacob Ide, do.	30 00
Brunswick, to constitute Capt. John Dunlap, do.	30 00
Of Mr. Niles to constitute an aged Lady, do.	30 00

## Collections and donations.

Collected at Park Street Church, after an Address by Rev. Mr. Knowles, July 4th, 1826, after deducting expenses,	97 17
Brantree and Weymouth, by Jacob Allen, chairman Com. of arrangements, collected after an Address by Rev. Mr. Bent, on 4th July, Newburyport, collected at the close of religious exercises on the morning of July 4th, after an Address by Rev. Mr. Whittington, "emitted by N. F. Dimmick,"	34 42
Newfield, Me. collected 4th July, by H. T. Kelly, Hallowell, Me. do. do. by Elen Dole, Hallowell, Me. do. collected July 4th, from Rev. Mr. Dana's society,	29 00
Hadley, Mass. collected after religious exercises 4th July, by P. Fletcher,	10 60
Turner, Me. contributed by the people there on 4th July,	17 70
Rehoboth, by Rev. Otis Thompson, collected 4th July, 1825,	9 00
Plainfield, Mass. avails of labour on Independence day by young Ladies of a select school there, under the patronage of Miss Maria Helms, Hallowell, Vt. from the members of the Independence Lodge and of the fraternity, at the celebration in Orwell, June 25d, from Rev. Isaac Knapp, by Rev. George Cowles,	2 84
Bath, Me. donation from Mr. J. Taylor, a colored man, by J. Ellingwood,	1 00
Hallowell, H. collected by Myron Tracy, forwarded by Charles D. Cleveland,	542 00
From Ziba Bibebe, East Bridgewater, Weymouth, Wm. Bucklin, proceeds of a field, Hallowell, Me. from Dudley Lidd, Esq.,	1 00
	5 00

## DAVID HALE, Treasurer of Boston Committee of Correspondence, Kirby Street.

## CARDS.

The subscriber would hereby acknowledge the receipt of Fifty Dollars, from the Ladies of his parish to constitute him an Honorary Member of the Board of Commissioners for Foreign Missions, and would take this method of expressing his thanks to them for their testimonial of their interest in the cause of the Church, and of their affection to him. BOSTON, Sept. 27th, 1826. DAVID OLIPHANT.

Rev. DAVID HOLMAN gratefully acknowledges the receipt of Thirty Dollars from the Female Charitable Society of Douglas, to constitute him a Life Member of the American Bible Society.

The Treasurer of the Penitentiary Female Refuge, acknowledges the receipt of a donation of Twelve Dollars from an "anonymous friend." October 2d, 1826.

## A SUGGESTION.—by a Correspondent.

That our sons may be as plants grown up in their youth, and laborers be sent forth into the harvest;

That pious students in all the Colleges, Academies and Seminaries of learning throughout our land, agree to retire to their closets every Wednesday and Saturday evenings at a fixed hour, and plead for a revival to those Institutions.—Also, that they meet, to ask the Lord "what he will have them do" for this object; and after an interval of some days, again come together to agree on some special efforts, ever remembering that "prayer cannot be substituted for labour," but the combined effect of both will be irresistible. It is hoped too, that they will be faithful in the important duty of conversing individually with their impatient fellow students, and thus do as they would be done unto. It is likewise desirable that the Concert of Prayer for these Institutions, on Sabbath mornings and on Wednesdays, should be punctually observed.

## LITERARY AND SCIENTIFIC.

Lane Lectures.—The Evening Post mentions that there is now in the press in this city, and will be published in the course of the present year, the first volume of the Course of Lane Lectures, delivered by the Rev. Charles Sumner, LL.D., at the University of Cambridge, in the year 1825. "The volume will treat at large of the European and American Code of International Law; of the Government and Constitutional Jurisprudence of the United States; and of the various sources of the Municipal Law of the several States." The work will be comprised in three volumes, octavo, of five or six hundred pages each, and will form a text book of Law, the most interesting and the most useful that has yet appeared in the United States, and may justly be called the American Blackstone.—N. Y. Rel. Chron.

New Literary Institution.—A new Literary Institution is proposed for this city and its neighbourhood. It is to be on the most extensive scale, combining in one grand University, all the advantages of the best Colleges in the country, with those of the Military and Scientific Academies of West Point and Middletown. Gymnastic exercises, also, are intended to be introduced. Exertions are making, says the Commercial Advertiser, to procure land for a site, when there will be no difficulty in procuring subscriptions for its endowment. We have seen a plan of the intended edifice, and it will be a most beautiful structure. The plan of the Institution will honour the age, the State and its founders.—ib.

The Rev. THEOPHILUS PARVIN, American Missionary to South America, has been chosen professor of the Greek and English languages, in the University of Buenos Ayres, as appears by the following extract from a Buenos Ayrean paper of the 31st of May last. "The University of Buenos Ayres, has, of late, undergone several important reformatations. It has now at its head the Rev. Dr. Jose Valentin Gomez, one of the most distinguished literati of the country. Several new professors have been endowed, and among the persons appointed to fill them, we notice the name of Mr. Theophilus Parvin, an American gentleman, as professor of the Greek and English languages.

There is no class or profession of men who appear to the world to have so little respect or courtesy towards each other as physicians. They seem often to regard each other as rivals to be vanquished, rather than associates in the practice of a high and liberal art. We think it therefore to be a "medical conversation," regularly once a month, the object of which is to cultivate feelings of friendship among the physicians of Boston, and to communicate any important facts which may have come to the knowledge of any one of them, and generally to promote the extension of medical knowledge.

The Boston Medical Intelligencer, a small but valuable weekly sheet, is to be published in future by Dr. John G. Coffin.

Rev. Dr. Griffin, President of Williams College, has obtained subscription and Northampton and Hadley, to the amount of 1000 dollars. The object to endow a professorship and to erect a chapel.—Northampton Gaz.

William and Mary College.—The Visitors of this College propose organizing it anew, by the appointment of a

President and a Professor of Moral Philosophy. A meeting of the Visitors, for the purpose of making an appointment to these offices, is to be held on the 16th of October.—D. Ad.

The Rev. Samuel Schmucker was inaugurated on the 5th ult. as Professor of Christian Theology in the Evangelical Lutheran Seminary at Gettysburg, Pa. "The present number of theological students, is eleven. At the late meeting of the Board, a communication was received from the Rev. Mr. Scholer, of North Carolina, containing a lawful title to 2433 acres of land as his donation to the Seminary. A commencement for forming a library, has been made; a number of volumes at present amounts to upwards of 700.

Harvard University.—A mistake has prevailed, in reference to the number of students admitted to this institution since commencement. The whole number added to three classes is nearly 60.

Admiral Coffin is said to have endowed an Academy at Nantuxet for the education of descendants of Coffin. Its preceptor and five Trustees are to be of the name of Coffin.

Horace in New-York.—There was a great blowing of trumpets and braying of buffets before the forth coming of the first number of a work under this title. We have read the thing, and it is good for nothing.—E. Post.

In Capt. Parry's new voyage of discovery he is not to struggle for a North West Passage, but to endeavour to reach the North Pole. This might test the theory of Capt. Symmes.

In England, an Apothecary has been convicted of manslaughter, in causing the death of two children, by prescribing a spoonful of syrup of poppies to each for a cough.

The butchers at Avignon, in the South of France, have a curious process of skinning an ox, air is thrown in under the skin by a pair of bellows, which air is then forced forward by beating the inflated hide with clubs.

Cedar Apples.—Gen. H. A. S. Dearborn says (in the N. E. Farmer) that the apples recommended as a cure for worms in children are not *cedar berries*, but *cedar excrements* growing upon the small branches of the red cedar or savin, in which appear to have been occasioned by some insect in the manner the nut-galls are produced on the oak and other trees.

A paper, called the *Carrolltonian*, or *Spirit of Secedity* Six, has been established at Annapolis; and the New-England states that a new paper will shortly be issued in this city, under the imposing title of *The Cannon*, or *Thunder of Bunker Hill*.

## DEFERRED ARTICLES.

## PANAMA.

The primary topics to which the attention of the representatives in the Congress of Panama, will be directed, are these enumerated by the writers in the South American newspapers, and quoted in the North American Review.

1. To form a solemn compact, or league, by which the states, whose representatives are present, will be bound to unite in prosecuting the war against their common enemy, Old Spain, or any other powers which shall assist Spain in her hostile designs, or any otherwise assume the attitude of an enemy.
2. To draw up and publish a manifesto, setting forth to the world the justice of their cause, and the relations they desire to hold with other Christian powers.
3. To form a convention of navigation and commerce, applicable both to the confederated states and to their allies.
4. To consider the expediency of combining the forces of the republics, to free the islands of Puerto Rico and Cuba from the yoke of Spain, and in such case, what contingent each ought to contribute for the end.
5. To take measures for joining in a prosecution of the war at sea, and on the coasts of Spain.
6. To determine whether those measures shall also be extended to the Canary and Philippine Islands.
7. To take into consideration the means of making effectual the declaration of the President of the United States respecting any ulterior design of a foreign power to colonize any portion of this continent, and also the means of resisting all interference from abroad with the domestic concerns of the American governments.
8. To settle by common consent, the principles of those rights of nations which are in their nature controversial.
9. To determine on what footing shall be placed the political and commercial relations of those portions of our hemisphere which have obtained, or shall obtain, their independence, but whose independence has not been recognized by any European or American power, as was for many years the case with Hayti.

The gentleman appointed is Dr. Don Jose Miguel Diaz Velez, at present Minister Plenipotentiary of this Government in Bolivia.

## OBITUARY.

JOSEPH BUTTERWORTH, Esq.—On Friday evening, the 30th June, this truly valuable member of the community departed this life, at his house, Bedford-square, after a very short illness. His funeral took place on Friday, the 7th July, when his mortal remains were conveyed for interment to the Wesleyan Chapel, in the City-road. The spacious area in front of the chapel was crowded during the morning by Dissenters of various denominations. The hearse followed by a train of nearly thirty mourning coaches and many private carriages, arrived at the ground, when Mr. Butterworth, the eldest son of the deceased, as chief mourner, followed by a great number of his late father's friends, entered the chapel in procession, where the burial service of the Established Church was read by the Rev. Mr. Stevens, of Great Queen Street Chapel, Lincoln's Inn Fields, after which the body was deposited in a vault beneath the chapel. The funeral appendages were devoid of all useless ornament; upon the coffin was a plate containing the following inscription: JOSEPH BUTTERWORTH, Esq. Died June 30, 1826. Aged 56 years.

The loss of Mr. Butterworth will be greatly felt by the denomination to which he belonged, as well as by the religious public at large. He was a zealous supporter of every good cause—a man of fervent piety and Catholic spirit—a friend to the poor—and the ready advocate of the widow and fatherless. He was a devoted friend to the cause of the Lord.—London Baptist Magazine.

Whispering Gallery.—The Rotunda of the Capitol at Washington City, is found to possess the capacity of conducting the least audible whisper, in the same manner as the famous whispering gallery in the dome of St. Paul's Church, London. The discovery was merely accidental, and was made by Mr. Arthur J. Stansbury.

The Proprietors of the new building erected for the first Church and Society in Salem, which is nearly completed, have appropriated nearly the place upon which it stands, Higginson Square, in remembrance of the first Pastor of the Church. Salem Register.

FOR sale by HILLIARD, GRAY & Co. (late CUMINGS, HILLIARD & Co.) HISTORY OF THE UNITED STATES OF AMERICA, on a plan adapted to the capacity of youth, and designed to aid the memory by systematic arrangement of interesting anecdotes. Illustrated by engravings. By Rev. Charles A. Goodrich.

This work is written in plain, easy, and elegant style; its arrangement of the subject is clear and natural, and it is rendered extremely interesting to youth, by the introduction of lively anecdotes and narratives, serving at the same time to illustrate points in the history.

The *Fourteenth Edition* is just published. It has a larger circulation than any other historical work, in the United States. It is already established in most of the Seminaries in New England, and has lately been adopted by the Boston High School, and by School Committees in the principal towns in Massachusetts. We give the following opinion of Rev. Joseph Emerson, respecting the work, who is extensively known as a high practical teacher, and whose Seminary for Young Ladies at Wellesfield yields in celebrity, perhaps, to no other. To this recommendation might be added many others, equally unequivocal.

By using it the last season, the high opinion, which I had formed of its worth, was confirmed and raised. The author is uncommonly happy in his arrangement of facts; in presenting a simple, concise and luminous view of a subject, which in its nature is peculiarly complex and intricate; in dividing the whole time into eleven periods; in tracing causes and effects; in publishing the principal and subordinate parts of the work in types of different sizes; and in presenting reflections for the benefit of the youthful mind. The style is easy, neat, remarkably perspicuous, and suited to improve the taste of the learner. On these accounts, this little compend appears peculiarly adapted to the use of schools. Soon may the light from every window in every school house in our land, shine upon its pages." Oct. 6.

R. P. & C. WILLIAMS, No. 79 Washington Street, have received SERMONS ON THE PRINCIPAL EVENTS AND TRUTHS OF REDEMPTION. BY JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New York. In 2 vols.

A Review of these Sermons will be found in the Christian Observer for January 1826.

R. P. & C. Williams have a very great assortment of Books, which they sell on very liberal terms. Sept. 29.

## SCHOOL BOOKS.

OUTLINES OF MODERN GEOGRAPHY, on a new plan, carefully adapted to Youth, with numerous Engravings of Cities, Mansions, Costumes, and Curiosities. Accompanied by an Atlas. By Rev. C. A. Goodrich. is particularly invited to this work, as it is thought to possess very decided advantages. In the opinion of teachers learning and teaching Geography; and what is more important, it will make more thorough scholars than any other system. The following notice of the work, from the New York Spectator, is to the same effect, as many others that might be added.

"Mr. Goodrich is before the public as the author of a History of the United States, which has met with the peculiar approbation of some of our most eminent teachers, and has, we suspect, a larger circulation than any other historical work, seems to mark the work before us. The style is indeed more simple, as it is addressed to more humble capacities; but it is in the highest degree natural and judicious; and the arrangement of them clear and philosophical." &c.

"\* This work is sold by E. DAVIS, No. 37 Washington Street, Boston. Price 75 cents for the Geography and Atlas. A LARGE MAP OF THE WORLD IN OUTLINE, to be filled up by the Student in Geography."

"This device must be considered a decided improvement. E. DAVIS furnishes School Committees, with Books and Stationery for the supply of Schools, on liberal terms. 3w Oct. 6.

ONE THOUSAND FAMILY BIBLES at half Price. FREEMAN RUTLER & Co. No. 46 North Market Street, have just published 1000 Quarto Bibles, of different qualities and regular retail prices. Likewise have constantly for sale Pronouncing and common school Bibles, Testaments, pocket Bibles, plain and gilt; Hymn Books for different societies, single or bound in sets; and look for School Books for all classes; Paper, Quills and books of all kinds, at short notice; Cutlery, Binding and Stationery of every description. Book binding of any kind done at short notice. Likewise for sale, 1000 hundred new board of good quality. Superior Writing Ink, by the gallon, gallon or in bottles. ephra Oct. 6.

CELEBRATED ANTHEMS. JAMES LORING, No. 132 Washington Street, has published The Old Colony Collection of Anthems. Selected from the works of the most celebrated authors, and arranged by the Organ and Piano Forte, by the Boston Handel and Haydn Society. Third Edition improved. Also retail vol. of same work.

Contents of the first volume. Jackson's Awake put on thy strength; Mozart's Woe round thy shrine; Handel's Behold the Lamb of God; Lindley's Bow down thine ear; Avison's Elegy; Luther's Judgment Anthem; The Vesper Hymn; Kent's Hail to the Ruler; Handel's Hailstone Chorus; Handel's He shall feed his flock; Haydn's Lift up your heads O ye gates; Gregor's Hosanna, blessed is He that comes; Handel's beautiful are the feet, and their sound is gone of musical lands; I heard a voice from heaven; Mason's Lord of a power and might; Avison's Sound the loud timbrel; Putnam's Strike the cymbal; Handel's The Great Judgment; The Lord gave the word; Marcello's The sun that walks in his way; Whitaker's When the fierce war thunders; Webster's When winds breathe soft; Kent's Who is this that cometh from Edom.

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